ولقد يسرنا القرآن للذكر فهل من مدكر

TAJWEED RULES OF THE QUR'AN

أحكام تجويد القرآن

تقديم الشيخ الدكتور أيمن رشدي سويد

إعداد الأستاذة كريمة كارول سربنسكي

By Kareema Carol Czerepinski

Introduction written by his eminence :

Ash-Sheikh Dr. Ayman Rushdi Swayd

أحكام تجويد القرآن

الجزء الأول

المقدمة بقلم الشيخ د. أيمن رشدي سويد

الأستاذة كريمة كارول سربنسكي

Tajweed rules of the Qur'an

Part One

By Kareema Carol Czerepinski

Introduction written by his eminence:

Ash-Sheikh Dr. Ayman Rushdi Swayd

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بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

All praises to Allah, the Lord of the worlds, and peace and salutations to our leader, the Prophet Mohmmad, and to his family and companions, and those who follow them in benevolence until the Day of Ressurection. And further:

Undoubtedly, recitation of the Glorious Qur'an is one of the best ways a Muslim can get closer to his Lord, the Exalted and Honored, and since this book was revealed in a clear Arabic tongue, it is necessary that its recitation agrees with the manner transmitted from the Messenger of Allah, صلى الله عليه وسلم, from the aspect of the articulation points of the letters and the inherent and transient characteristics of the letters.

It is such then, that learning tajweed of the recitation of the Qur'an is a necessary matter, for by it one can distinguish the correct pronunciation from that which is not.

It is by Allah's grace upon us that in this era almost every nation has some of its individuals, few or great in number, having entered Islam.. It is then required of us to explain to these brothers and sisters of ours, the essentials of our religion, its facts, and what is required for the individual Muslim concerning the compulsory acts.

Among these requirements is assisting them in the correct recitation of the book of Allah, Exalted and Honored be He, and to define clearly the recitation rules and what encompasses them. This should be done in their native language, in accordance with the Exalted's words:

﴿ وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ لِيُبَيِّنَ لَهُمْ ﴾ [إبراهيم:٤]

"We sent not an apostle except (to teach) in the language of his (own) people, in order to make (things) clear to them." Ibrahim 4

This is not an easy matter, for it requires a person to be good at recitaiton of the Qur'an, knowing its rules, accomplished in both the Arabic language and the language that the rules will be translated into.

It is because of this matter that it is rare that tajweed books have been written in other than Arabic, and when they are present they are either summaries or not precise.

My joy was then immense with the great work that the honorable sister, Al-Ustatha Kareema Carol Czerepinski did when she wrote a book on the first level of tajweed in the English language which is considered to be the international language of this age. She has closed a wide gap in the Islamic library with this work.

Ustaathah Kareema has the capablitiy to write on this subject. She has memorized the complete Qur'an and mastered its recitation in the way of Hafs 'an 'Aasim, by the way of Shatabiyyah, and then by the way of Tayyibat An-Nashr, receiving authentication (permission) in both ways, and now intends to learn the different ways of recitation (al-qira'aat), this is while she is of American nationality and upbringing. "This is Allah's bounty, He gives it to whom He desires".

I ask Allah, the Exalted, to benefit all those who read this book, and that He bless the honored author and assist her in publishing the two other levels: level two and three, and He is the Supporter of that, the Capable.

May He shower blessings on our leader and prophet, Mohammed, and to his family and all of his companions, and all praises to Allah, the Lord of the worlds.

The servant of the Qur'an,
Dr. Ayman Rushdi Sawyd, Jeddah
23 Rabee' Al-Awal 1421 corresponding to 25 June, 2000

Ash-Sheikh Dr. Ayman Rushdi Swayd, born in 1955, is a Syrian national living in Saudi Arabia for the last twenty years. He received his PhD from the Islamic and Arabic Studies department from Al-Azhar University, Cairo, and also received a PhD from the Arabic Language department of Omm Al-Qura University, Makkah Almokaramah.

His accomplishments in the field of the Qur'an are many; of them is certification in tajweed from the Qira'aat Institute of Cairo. He has received authentication and approval (ijazah) of his recitation in the way of Hafs 'an 'Aasim from many different renown Qur'anic scholars, including the honorable Sheikh Muhyee Ad-Deen Al-Kurdi, of Damascus, Sheikh Mohammed Taha Sakkar, of Damascus, and Sheikh Abdulazeez 'Ayoon As-Sood, Hams. He has had his recitation of the 10 greater different recitations approved and authenticated by Ash-Sheikh Abdulazeez 'Ayoon As-Sood, Hams, Ash-Sheikh Ahmed Abdulazeez Az-Zayyaat, Cairo, Ash-Sheikh Ibrahim 'Ali Shahaatah As-Samannoodiyy, Egypt, and Ash-Sheikh 'Aamir As-Sayyid 'Uthmaan, the head of recitation of Egypt.

Ash-Sheikh Ayman Swayd has spent the last twenty years with the Qur'an Memorization Society in Jeddah, teaching Qur'an and its science and producing masters of recitation and granting them approval and authentication, and more than thirty individuals have received this, most of them teach in the universities and schools of Saudi Arabia.

He has edited and published a number of manuscripts in the field of tajweed and recitation.

The honorable sheikh teaches correct recitation of the Qur'an through the program "Kayf Naqra' Al-Qur'an on the Iqra' satellite channel of television.

بسم الله الرحمـٰن الرحيم

الحمدُ للهِ ربِّ العالمين، والصلاةُ والسلامُ علىٰ سيِّدِنا ونبيِّنا محمَّدٍ، وعلىٰ آلِه وأصحابِه أجمعين، ومَن تبعَهم بإحسانٍ إلىٰ يومِ الدِّين، أما بعد:

فلا شكَّ أنَّ قراءةَ القرآنِ الكريمِ من أفضلِ ما يتقرَّبُ به المسلمُ إلىٰ ربِّه عزَّ وجلَّ، وحيثُ إنَّ هذا الكتابَ قد نزلَ بلسانٍ عربيٍّ مبين، وجبَ أن تكونَ قراءتُه موافقةً للكيفيةِ المنقولةِ عن رسولِ الله ﷺ من حيثُ مخارجُ الحروفِ، وصفاتُها الذاتيَّةُ والعرَضيَّة.

مِن هنا كان تعلُّمُ تجويدِ قراءةِ القرآن أمراً لا بُدَّ منه؛ لأنه به يُعرَفُ النطقُ الصحيحُ من غيرِه.

ومِنْ فضلِ اللهِ تعالىٰ علينا في هذا العصرِ أنَّنا لا نكادُ نجدُ شعباً من الشعوبِ إلا وقد دخلَ عددٌ من أفرادِه في الإسلام، قلُّوا أو كثُروا، لذا كان من الواجبِ علينا نحوَ إخوانِنا هؤلاء أن نشرحَ لهم مبادئَ الدِّين وحقائقَه، وما يجبُ علىٰ الفردِ المسلمِ من فرائض.

وكانَ من جملةِ هذا الواجبِ أن نعينَهم علىٰ قراءةِ كتابِ اللهِ عزَّ وجلَّ قراءةً صحيحة، بتبيينِ أحكامِ تلاوتِه وما يتعلقُ بها، وذلك بلغاتِهم الأصليَّة، عملاً بقولِه تعالىٰ: ﴿وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ﴾.[1]

وليس هذا بالأمرِ السهل، فإنَّه يحتاجُ إلىٰ شخصٍ مجيدٍ لتلاوةِ القرآنِ الكريم، عارفٍ بأحكامِها، مُتقنٍ لِلُّغةِ العربيةِ ولِلُّغةِ الأخرىٰ التي يريدُ ترجمةَ أحكامِ التلاوةِ إليها.

من هنا كانت نُدرةُ كتبِ تجويدِ القرآنِ بغيرِ العربيةِ، وعلىٰ فَرْضِ وجودِها فهي مختصرةٌ أو غيرُ دقيقة.

لذا فقد كانت فرحتي كبيرةً بالعملِ الجليلِ الذي قامت به الأختُ الفاضلة الأستاذة/ كريمة كارول سربنسكي، وذلك بتأليفِها كتابَ التجويد ـ المستوىٰ الأول ـ باللغةِ الإنجليزية التي تعتبرُ في هذا العصر لغةَ العالَم، فَسَدَّتْ بهذا العملِ العظيمِ فراغاً كبيراً في المكتبةِ الإسلامية.

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(١) إبراهيم ٤.

والأستاذة «كريمة» أهلٌ للتأليفِ في هذا المجال، فقد حفظتِ القرآنَ الكريمَ كلَّه، وأتقنتْ تلاوتَه على روايةِ حفصٍ عن عاصم من طريقِ الشاطبيةِ، ثم من طريقِ طيِّبةِ النشر، وقد أُجيزتْ بذلك كلِّه، وهي الآن بصددِ تعلُّمِ القراءاتِ القرآنية، مع العلمِ أنَّها أمريكيَّةُ الأصلِ والمنشإِ، وهذا فضلُ اللهِ يُؤتيه مَن يشاء.

أسألُ اللهَ تعالى أن ينفعَ بهذا الكتاب كلَّ مَنِ اطَّلعَ عليه، وأن يباركَ بالمؤلِّفةِ الفاضلة ويعينَها على إخراجِ المستويَيْن: الثاني والثالث منه، إنَّه وليُّ ذلك والقادرُ عليه.

وصلَّى اللهُ على سيِّدِنا ونبيِّنا محمَّدٍ، وعلى آلِه وأصحابِه أجمعين، والحمدُ للهِ ربِّ العالمين.

جدة: ٢٣/ ٣/ ١٤٢١ هـ
الموافق: ٢٥/ ٦/ ٢٠٠٠ م

خادم القرآن الكريم
د. أيمن رشدي سويد

بسم الله الرحمن الرحيم

الحمد لله All Praise to Allah who revealed the Qur'an to His servant Prophet Mohammed, صلى الله عليه وسلم, as a light and guidance to those who search for the truth, and contemplate its meaning. All Praise to Allah, who by His Grace and Mercy, taught us the Qur'an, taught us tajweed, and taught us Arabic. I stand humbly before my Creator asking Him to accept this book as a righteous deed solely for Him. I could never have accomplished such a task without Allah; indeed, there is nothing I have done by myself.

﴿ وَمَا تَوْفِيقِيٓ إِلَّا بِٱللَّهِ ﴾ "And my success is not but through Allah."

This book started out, not as a dream of my own, but as a suggestion from his eminence, Ash-Sheikh Dr. Ayman Rushdi Swayd, may Allah extend his life, increase his good deeds, and make him of the companions of the highest Paradise. He suggested that I write a tajweed book in English, using the computer. I was teaching a class in tajweed for a group of non-Arabs and realized that the need for a complete textbook in English in tajweed was very necessary. My husband, may Allah reward him with Al-Firdaws, bought a computer, and the task began. The book has been in the formative stage for the last three years. It has been used as text for the classes at Dar Al-Huda Qur'an School in Jeddah, and editing has been done every year.

The Qur'an is the word of Allah the Highest, revealed to Prophet Mohammed صلى الله عليه و سلم for guidance of mankind. The whole Qur'an is a miracle from the shortest to the longest surah. To really understand the meaning of the Qur'an, it needs to be studied in Arabic. The reading of Qur'an with proper intonation and pronouncing of letters while observing tajweed rules, and applying the meaning, should be the goal of every Muslim. A student of the Qur'an cannot expect to learn tajweed simply by studying this book. The learning of proper Qur'anic recitation can only be done by listening to a qualified Qur'an teacher recite, then reciting to them and receiving corrections.

This is a guide for studying tajweed. The student is expected to have a basic grasp of Arabic before starting this course. The student should know all the Arabic letters and vowels and be able to read at an elementary level. This book is either for an English speaking student studying the Qur'an in an Arabic environment, but needing explanation of the Arabic terms in English, or a student studying the explanations of tajweed in English, but learning the basic concepts in Arabic so they may integrate into an Arabic class later. The student is encouraged to learn the Arabic terms and definitions throughout the book, since the science of tajweed is an Arabic science.

About This Book

The main sources for this book were: "هداية القاري إلى تجويد كلام الباري" (Hidayah Al-Qaaree ilaa Tajweed Kalaam Al-Baaree), written by Ash-Sheikh Abdualfataah As-Sayyid 'Ajamee Al-Mursafee; (الشيخ عبد الفتاح السيد عجمي المرصفي), tapes of lectures on tajweed given by his eminence, Ash-Sheikh Dr Ayman Rushdi Swayd (الشيخ د. أيمن رشدي سويد), to the women's section of the Society for Qur'an Memorization of Jeddah; and "نهاية القَوْل المُفيد في علم التجويد" (Nihaayat Al-Qawl Al-Mufeed fee 'ilm At-Tajweed) written by the great scholar, Ash-Sheikh Mohammed Makkee Nasr (الشيخ محمد مكي نصر).
This book is the first part of a three-part series on tajweed of the Glorious Qur'an. This part (part 1) consists of 9 chapters.

1. The first chapter is an introduction to tajweed, including: manners of the heart and external manners of recitation of the Holy Qur'an; the prostration of tilaawah; how to seek refuge with Allah before beginning recitation, allowed and not allowed ways of joining two surahs together, principles of tajweed; and the mistake (اللحن) and its categories.
2. The second chapter consists of the articulation points of the Arabic letters. This chapter includes pictorial representations of the face, tongue, and teeth, to help the student find the correct point of articulation.
3. The third chapter covers the rules of النون الساكنة (the un-voweled noon rules). The rules include: الإظهار (the clearness), الإدغام (the merging), الإقلاب (the change), and الإخفاء (the hiding)
4. The fourth chapter is that of الميم الساكنة (non-voweled meem) rules: الإخفاء (the hiding), الإدغام (the merging), and الإظهار (the obvious).
5. The fifth chapter is a short summary of the levels of the ghunnah.
6. The sixth chapter deals with the rules for اللام الساكنة (non-voweled lam).
7. The next chapter, the seventh, explains all the different مدود (lengthenings). Included in this chapter is المد الطبيعي وما يلحق به (the natural lengthening and what follows it in vowel counts), the medd caused by hamzah, including: مد البدل (the exchange medd), المد الواجب المتصل، (the required attached medd), والمد الجائز المنفصل (the separate allowed medd). The medd caused by sukoon is explained, and these include المد العارض للسكون (the lengthening with a presented sukoon), مد اللين (the leen medd), المد اللازم الكلمي (the required lengthening in a word), and finally والمد اللازم الحرفي (the required lengthening in a letter). An explanation of مد بسببين (the medd with two causes), and how to determine which one takes precedence is given.

8. Chapter eight is on sound and speech mechanisms and how differently voweled letters are formed (كيفية حدوث الحروف).

9. Chapter nine covers the qalqalah mechanism (آلية القلقلة).

Part two will cover, insha' Allah, صفات الحـــروف (the characteristics of letters), التفخيم والـترقيق (the heaviness and lightness of letters), وأحكامها المتماثلَين، المتجانسَين، المتقاربَين،والْمتباعدَين (the relationship of letters to each other and their categories such as likeness, closeness, same type, and different types, and their corresponding rules), and أحكام همزة الوصل (the rules for hamzat al-wasl).

Part three will include, by Allah's will, الوقف والابتداء (the stop and start), القطع والسكت (the cut off and the breathless stop), الوقف على أواخر الكلم (the stop on ends of words), الرسم في هاء التأنيث (the writing of the female هاء), المقطوع والموصول (the joined and separated), and الكلمات المخصوصة لحفص (words specifically for the recitation of Hafs).

The way of recitation that is covered in this book is حَفص عَن عَاصم مِن طَريق الشاطبية (the recitation of Al-Imaam Hafs as he learned from Al-Imaam 'Aasim, by the way of Al-Imam Ash-Shatabiyy). This way of recitation of the Prophet, صلى الله عليه وسلم , has been attributed to Imam Hafs, not because he invented it, but due to the fact that learning and reciting this way of recitation became famous at his hands. This is an authentic recitation of the Prophet,صلى الله عليه وسلم. Imaam Hafs bin Sulaymaan bin Al-Magheerah Al-Bazaaz, (حفص بن سليمان بن المغيرة البزاز), born in the year 90 and died in the year 180 Al-Hijara, رحمه الله تعالى, recited the complete Qur'an and was taught many different authentic ways of recitation by his sheikh, the Imaam of Kufah, (عاصم بن أبي النَجود)'Aasim bin Ubay An-Najood. Al-Imaam 'Aasim died in the year 127 Al-Hijara, رحمه الله تعالى. All of these ways were authentically transmitted from the Prophet, صلى الله عليه وسلم. The way of recitation of Hafs as he learned from his sheikh, 'Aasim, that has become widespread among the Muslims throughout the world is that made famous by Al-Imaam Ash-Shatabiyy(الإمام القاسم بن فيرُه الشـلطبي) , who died in the year 590 Al-Hijara, رحمه الله تعالى. Al-Imaam Ash-Shatabiyy recorded this way in his famous prose, حِرْزُ الأمَاني وَوَجهُ التهاني في القراءات السبع (Hirz Al-Amaanee wa Wajhu At-Tahaanee fi-l-Qira'aat as-sab'a), in which he gathered and wrote down the rules of the seven different qira'aat. The rules of recitation of this way (حَفص عَن عَاصم مِن طَريق الشاطبية) are covered in this book. The other authentic ways of Hafs, as learned from his teacher 'Aasim (حفص عن عـــاصم), are known as طريق الطيبة (tareeq at-tayyibah), and are not covered in this book, but mentioned occasionally.

Acknowledgments

Although there are many to thank for assistance in this endeavor, there are those who I need to specially thank. After Allah, the Exalted, of course, I have special gratitude to Ash-Sheikh Dr. Ayman Swayd and Dr. Ashraf Mohammed Fuad Tal'at, who went over the text of the book and helped greatly in the Arabic, English, and technical areas. My heartfelt thanks go to my beloved teacher, Ash-Sheikhah Rehab Shaqaqi, who advised me many times on the content of the technical issues of tajweed, and taught me enormous amounts of knowledge and about the manners of the people of the Qur'an. I also wish to thank Ustazah Sakayna Albani, who went over the Arabic and the English, and gave me valuable comments on both, including formatting suggestions. I have a great deal of gratitude to Brother Hasan Bateson, who gave mountains of technical advise on computer usage. The students at Dar Al-Huda, especially my first class of students who were with me for three years, and had to bear all the mistakes and growing pains of the book, deserve special thanks. Finally, I thank my dear husband for all the moral, financial, and other support he has given to me throughout this and all my projects in the Qur'an. I pray that Allah will grant all of the above, and all who helped in any other way in this book with the highest Paradise, and remove from them all fear on the Day of Reckoning.

I ask Allah, the Exalted, that this book will be useful for English speaking students of the Qur'an, in their endeavor to learn recitation of the Qur'an as it was revealed to the last of all Prophets, Prophet Mohammed, صلى الله عليه وسلم, and that Allah will make easy for them the recitation of His Words.

I finally ask that any errors found in this book, in content or typing, be pointed out to the author or publisher so that it can be reviewed and appropriate corrections be made.

﴿ وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٠﴾ ﴾ [يونس: ١٠]

Kareema Carol Czerepinski

June 16, 2000, ١٦ ربيع أول ١٤٢١

إسناد الإمام حفص إلىٰ رسول الله ﷺ

ربُّ العِزَّة تبارك وتعالىٰ

جبريل عليه السلام

رسول الله ﷺ

عبد الله بن مسعود الهُذليّ (ت ٣٢ هـ)	أُبَيّ بن كعب الأنصاريّ (ت ٣٥ هـ)	زيد بن ثابت الأنصاريّ (ت ٤٥ هـ)	عثمان بن عفَّان القُرَشيّ (ت ٣٥ هـ)	عليّ بن أبي طالب الهاشميّ (ت ٤٠ هـ)	عثمان بن عفَّان القُرَشيّ (ت ٣٥ هـ)	عبد الله بن مسعود الهُذليّ (ت ٣٢ هـ)

أبو عبد الرحمن السُّلَميّ عبد الله بن حَبيب (ت ٧٤ هـ)	زِرُّ بن حُبيش أبو مريم الأسَديّ (ت ٨٢ هـ)	سعد بن إيَاس أبو عمرو الشَّيْبانيّ (ت ٩٦ هـ)

عاصم

ابن أبي النَّجود ، أبو بكر الكوفيّ

(ت ١٢٧ هـ)

حفص

ابن سليمان بن المغيرة الأسَديّ الكوفيّ

(٩٠ ـ ١٨٠ هـ)

إسناد المؤلِّفة بالقرآن الكريم برواية حفص من طريق الشاطبيَّة

	سيِّدنا رسول الله ﷺ
٣٠	أُبيّ بن كعب (ت ٣٥ هـ)
٢٩	عبد الله بن حبيب السُّلميّ (ت ٧٤هـ)
٢٨	عاصم بن أبي النَّجود (ت ١٢٧ هـ)
٢٧	حفص بن سليمان البزَّاز (ت ١٨٠ هـ)
٢٦	عُبيد بن الصبَّاح النَّهْشليّ (ت ٢١٩ هـ)
٢٥	أحمد بن سهل الأشنانيّ (ت ٣٠٧هـ)
٢٤	عليّ بن محمد الهاشميّ (ت ٣٦٨ هـ)
٢٣	طاهر بن غلبون (ت ٣٩٩هـ)
٢٢	أبو عمرو عثمان بن سعيد الدانيّ (ت ٤٤٤ هـ)
٢١	سليمان بن نجاح (ت ٤٩٦ هـ)
٢٠	عليّ بن هُذَيل (ت ٥٦٤ هـ)
١٩	القاسم بن فِيرُّه الشاطبيّ (ت ٥٩٠ هـ)
١٨	عليّ بن شجاع (ت ٦٦١ هـ)
١٧	محمد بن أحمد الصائغ (ت ٧٢٥ هـ)
١٦	عبد الرحمن بن أحمد البغداديّ (ت ٧٨١ هـ)
١٥	محمد بن الجَزَريّ (ت ٨٣٣ هـ)
١٤	أحمد بن أسد الأميوطيّ (ت ٨٧٢ هـ)
١٣	محمد بن إبراهيم السمديسيّ (ت ٩٣٢ هـ)
١٢	عليّ بن محمد ابن غانم المقدسيّ (ت ١٠٠٤ هـ)
١١	عبد الرحمن بن شحاذة اليمنيّ (ت ١٠٥٠ هـ)
١٠	محمد بن قاسم البَقَريّ (ت ١١١١ هـ)
٩	أحمد بن رجب البَقَريّ (ت ١١٨٩ هـ)
٨	عبد الرحمن بن حسن الأجهوريّ (ت ١١٩٧ هـ)
٧	إبراهيم بن بدويّ بن أحمد العبيديّ
٦	أحمد بن رمضان المرزوقيّ الحسنيّ (ت ١٢٦٢ هـ)
٥	أحمد الرفاعيّ الحلوانيّ (ت ١٣٠٧ هـ)
٤	محمد سليم الرفاعيّ الحلوانيّ (ت ١٣٦٣ هـ)
٣	عبد العزيز عيون السود (ت ١٣٩٩ هـ)
٢	أيمن رشدي سُوَيْد
١	رحاب محمد مفيد شقفيّ
	كريمة كارول سِرِبْنسكي

There are a few markings in the copies of the Qur'an that need to be understood by the student of the Qur'an.

(٥)	The first one is called, الصفـــر الْمُسْـــتَدِير, (the round zero) and it is sometimes found over the following three letters, الألف، الواو، والياء (alif, wow, and ya'). When any of these letters has the above symbol over it, the letter is not pronounced in any case; meaning it does not matter if we are stopping or continuing, we do not pronounce this letter. Examples of this are found in: ﴿ أُوْلَـٰٓئِكَ ﴾: ﴿ بِأَيْـيْدٍ ﴾: ﴿ مِن نَّبَإِىْ ٱلْمُرْسَلِينَ ﴾
(0)	The second marking to be noted is referred to as الصفر الْمستطيل القائم (the standing oblong zero). This marking is found on some ألف (alif) that are at the end of a word, and the following word starts with a vowel. When we see this marking we read the alif when stopping on this word, but eliminate the alif in pronunciation when continuing reading, joining the word with the next word, but without the alif. . The following are examples of this: : ﴿ قَالَ أَنَاْ خَيْرٌ مِّنْهُ ﴾: ﴿ لَـٰكِنَّاْ هُوَ ٱللَّهُ رَبِّى ﴾
(٥)	The third mark that is important to know is that of a سكون (sukoon). This marking is that of the head part of the letter خاء, without the normal dot on it. The reason for this symbol is that it originates from the word "خفيف"(light), which starts with a "خ". This mark is found when there is no vowel on a letter, and it is pronounced clearly. Such as in: : ﴿ قَـدْ سَـمِعَ ﴾ : ﴿ مِّنْ خَوْفٍ ﴾: ﴿ وَخُضْتُمْ ﴾

When no vowel marking is on a letter, it has no vowel sound, but it is not pronounced clearly. This concept, and how to pronounce these letters will be introduced and explained in the book.

Another type of marking is the small letters that are found in some Qur'anic words. There are four different letters that are sometimes small, written in some words of the Qur'an. They are: الألف، الياء، الواو والنون. We recite these letters like any other large sized letter. There is no difference in the way they are recited. .

﴿ ٱلرَّحۡمَٰنِ ﴾ :

There are many words in the Qur'an that have a small alif. The word above has a small alif (called الألف الخنجرية or dagger alif) between the ميم and the نون. There is no vowel corresponding to this letter.

﴿ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥۚ ﴾ ﴿ يُحۡيِۦ ﴾

There are many occurrences of the small ياء in the Qur'an. In the examples above, the two words have the symbol for a small ياء (similar to a lesser than sign). The word on the left has the small ياء between the حاء and the written ياء. We can see that there is a kasrah accompanying this letter. In the example on the right, there is a small ياء written after the letter هاء of the word "به". This ياء is only recited when continuing reading this word with the word following it (if you stopped on this word, you would not recite the small ياء).

﴿ كِتَٰبَهُۥ بِيَمِينِهِۦ ﴾: ﴿ دَاوُۥدَ ﴾ :

There is a small واو written in each of these two examples, one within the word (the word on the left), and one at the end of the word. In the word on the left, we pronounce the small واو whenever reciting the word. The small واو that is at the end of the first word of the right hand example is pronounced only when continuing on from this word to the following word (if you stopped on this word, you would not pronounce the small واو).

﴿ نُۥجِي ﴾

The fourth word has a small نون written between the first normal sized نون and the جيم. There is no vowel with this letter. This small نون occurs only once in the Qur'an, verse 88 of سورة الأنبياء.

In **all** of these cases we pronounce the small letter with the corresponding vowel, if there is one, and include it like any other letter in the word.

Chapter One

مقدمة لتجويد القرآن

Introduction to tajweed of the Qur'an

Manners when reading the Qur'an

Manners of the Heart	External Manners
A. Understanding the origin of the words This is an indication to the greatness of the words being read, and the bounty of Allah, Glorified is He, to His creation when He addressed His creation with these words.	**A. Purity of body and clothes and place.** (Using sawak. Facing the Qiblah.)
B. Placing into the heart the understanding that these words are not the words of man. Through this, the reader should think about the characteristics of Allah, the Exalted.	**B. Seeking refuge from the rejected Satan and reading the basmalah.** (Not reading when yawning.)
C. Presence of the heart while reading. Through this, the reader should discard other thoughts while reading the Qur'an.	**C. Avoiding cutting off reading to talk with people.**
D. Pondering the meaning. There is no goodness in worship without understanding or in reading the Qur'an without pondering its meaning	**D. Stopping at an 'aayah of warning and seeking protection with Allah,** and stopping at a verse of mercy and asking The Merciful for His Bounty.
E. Understanding the meaning. This means interacting and reacting with your heart to every 'aayah in an appropriate manner.	**E. Humbleness and crying when reading.**
F. Individualization. This means that the reader feels that every message in the Qur'an is meant especially for him personally.	

Imam An-Nawwawi may Allah be Merciful to him said: Crying when reading the Qur'an is a characteristic of those who know Allah (meaning, they know Him through His names and Characteristics) and the feelings of the righteous. Reading the Qur'an (التِّلاوَة) is either out loud in which tajweed is obvious, or silently in which the reading should be audible to the reader or to those near the reader. In the case of looking at the Qur'an with the two eyes without moving the parts responsible for speech, and without pronouncing every letter from its articulation point with observation of the letters' characteristics, this is not قِرَاءَة (reading) and not تِلاوَة. It could possibly be called اطِّلاع "looking" but not تِلاوَة or قِرَاءَة

Prostrations of reading سجود التّلاوة

The prostration of tilawah is legislated for the reader and the listener in obedience to the Merciful, and in contradiction to Satan. The Messenger of Allah صلى الله عليه وسلم said, "If a son of Adam reads a verse of prostration and prostrates, Satan withdraws crying and saying, 'Woe to me, the son of Adam was ordered to prostrate and he prostrated, and for him is Paradise, and I was ordered to prostrate and I disobeyed and the Fire is for me.'" Related by Muslim

There are fourteen places in the Qur'an where we are asked to prostrate.

1- الأعراف The end of surah Al-A'araaf

2- الرعد Verse 15 of surah Al Ra'ad

3- النحل Verse 50 of surah An-Nahl

4- الإسراء Verse 109 of surah Al- Israa'

5- مريم Verse 58 of surah Maryam

6- الحج Verse 18 of surah Al-Hajj

7- الحج Verse 77 of surah Al Hajj

8- الفرقان Verse 60 of surah Al-Furqan

9- النمل Verse 26 of surah An-Naml

10- السجدة Verse 15 of surah As-Sajda

11- فصلت Verse 38 of surah Al-Fusilat

12- النجم Verse 62 of surah An-Najm

13- الانشقاق Verse 21 of surah Al-Inshiqaq

14- العلق Verse 19 of surah Al-A'laq

The symbol in most copies of the Qur'an for an 'aayah of prostration is: ۩

Seeking refuge and Saying the "basmalah" الاستعاذة و البسملة

The meaning of: الاستعاذة is "asking for refuge, or protection" When the reader says:

"أعوذُ باللّهِ مِنَ الشَّيْطانِ الرَّجيم" he is seeking the protection and refuge with Allah from Satan before starting to read. Allah in the Qur'an said

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ سورة النحل: ٩٨

(and when you read the Qur'an seek refuge with Allah from the rejected Satan) An-Nahl 98.

1- If the reader is reciting silently or alone, he should seek refuge silently.

2- If one is about to pray, seeking refuge is also done silently.

3- If one is reading aloud, and others are present that will hear the recitation, the seeking of refuge is done out loud.

4- If the reading is done by turns (as in a classroom situation), the first reader seeks refuge out loud and the rest do it silently.

5- If the reading is cut off by coughing, sneezing, or by talk referring to the reading or meaning of the verses, then there is no need for repeating the seeking of refuge.

6- If the reading is cut off by work or normal conversation, or by eating, then the seeking of refuge should be repeated before beginning to read the Qur'an again.

البَسْمَلة , **He who says "بِسْمِ اللهِ" has said the basmalah. The proper way to say the basmalah is**

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

It is necessary to read it before the beginning of every surah of the Qur'an with the exception of "التوبة" which is also called" براءة". The reason for not saying the basmalah at the beginning of this surah is generally agreed to be due to the content of the surah, which orders the Muslims to fight the non-believers. When beginning to read the Qur'an with this surah, but not at the beginning of the surah, the reader then has the choice of saying the basmalah or not, after seeking refuge with Allah from Satan.

حالات الاستعاذة مع البسملة مع السورة Ways of Seeking refuge with the basmalah and with the surah

If the reader wishes to start his reading at the beginning of a surah, he needs to seek refuge, say the basmalah and then recite the surah. There are four ways of doing this.

1. قَطْعُ الجَمِيـــع (Cutting all three off from each other). Meaning seeking refuge, stopping, saying the basmalah, stopping, and then starting the surah.

2. وَصْلُ الجَمِيـــع (Joining all three with each other). Seeking refuge, saying the basmalah, and starting the surah all in one breath without stopping.

3. وَصْـــلُ البَسْـــمَلةِ بالســـورة (Joining the basmalah and the beginning of the surah). This means seeking refuge, then stopping, then saying the basmalah and the beginning of the surah in one breath.

4. وصلُ الاســـتعاذة البَسْـــمَلة (Joining seeking refuge with the basmalah). This means the seeking of refuge and the basmalah are joined with one breath, then the reader stops then starts the surah.

البسملة بين السورتين

أَثْبَتَ حَفْصٌ البَسْمَلَةَ بَينَ السُّورَتَينِ Hafs (the Qur'an reader whose way of reading we are studying) always read the basmalah between two surahs (سورتين) when reading the Qur'an except between Al-Anfal and at Tawba. There are four ways of finishing one surah and continuing on to the next. Three of them are allowed, and one is not allowed.

1. قَطْعُ الكُلِّ (Separating all of them). The reader finishes the surah, then stops and takes a breath, reads the basmalah, stops and takes a breath, then reads the beginning of the next surah. As in the following example:

﴿ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝ ﴾ بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿ قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝ ﴾

2. وَصْلُ الكُلِّ (Joining all of them). The reader ends the surah, joining the last word (with the appropriate vowels) with the basmalah, continuing with the same breath the reader then joins the basmalah with the beginning of the next surah. As in:

﴿ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝ ﴾ بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿ قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝ ﴾

3. وصل البسملة بأول السورة In this way the reader finishes the last verse of the surah, stops and takes a breath, then reads the basmalah joining it (with the corresponding vowels) in the same breath with the beginning of the next surah. As in:

﴿ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝ ﴾ بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿ قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝ ﴾

4. الوَجْهُ الَّذِي لا يَجُوزُ : وَصْلُ البَسْمَلَةِ بِآخِرِ السُّورَةِ والوقف،ثمّ الْبَدْءُ بالسُّورَةِ الثّانية

Here, the reader would join the end of the surah with the basmalah, then stop and take a breath, then start reading the next surah This incorrect way leads the listener to imagine that the basmalah is the last aayah of the surah that was just finished.. **This is not allowed.**

مَرَاتِبُ القِرَاءَةِ

مَرَاتِبُ القِرَاءَةِ ثلاثَةٌ هي: **There are three levels of reading the Qur'an**

1. التحقيقُ It is reading the Qur'an slowly and with serenity while pondering the meaning and observing the tajweed rules, giving each letter its rights as to characteristics and articulation points, lengthening the letters of madd, which must be lengthened, and not lengthening that which is not supposed to be lengthened. It is to recite the heavy letters heavy and the light letters light (التَفْخِيم و التَرْقِيق) as required by the tajweed rules. This is the best level of reading.
2. الْحَدْر It is a swift method of reading the Qur'an with observation of the rules of tajweed. The reader then must be careful not to cut off the lengthened letters, not to do away with the ghunnah, and not to shorten the vowels to the point that the reading is not correct.
3. التَّدْوِير هُوَ القِرَاءَةُ بِحَالَةٍ مُتَوَسِّطَةٍ بَينَ مَرْتَبَتَي التَّرْتِيلِ و الْحَدْرِ It is reading at a level between the two above levels, while preserving and observing the rules of tajweed.

Principles of tajweed مبادئ علم التجويد

One who wishes to learn a science needs to know its principles so that he will gain insight into the sought science. There are several principles in the science of tajweed that should be understood:

1 **Its definition** By linguistic definition: Betterment

Applied definition: Articulating every letter from its articulation point and giving the letter its rights and dues of characteristics.

حَقُّ الْحَرْف Rights of the letters are its required characteristics that never leave it. مُسْتَحَقُّ الْحَرْف The dues of the letters are it presented characteristics that are present in it some of the time, and not present at other times. i.e. the idgham

تعريفه في اللغة : هو التَّحْسِين

في الاصطلاح: هُوَ إخرَاجُ كُلِّ حَـــرْف مِنْ مَخْرَجِهِ، وَإعْطاؤُه حَقَّه وَ مُسْـتَحَقَّهُ مِنَ الصِّفَاتِ.

2 **Its formation** The words of the Glorious Qur'an and some said Honorable Hadiths also.

مَوْضُوعُهُ كَلِمَاتُ القُرآنِ الكَرِيمِ، وَزَادَ البَعضُ: الْحَدِيث الشَّرِيف أيضاً.

3 **Its fruits** It is preserving the tongue from mistakes in pronunciation of the Glorious Qur'an during reading.

ثَمَرَتُهُ صَوْنُ اللِّسَانِ عَنِ اللَّحْنِ فِي لَفْظِ القُرآنِ الكَرِيمِ حالَ الأداءِ.

4 **Its precedence** It is one of the most honored of sciences and one of the best of them due to its relation to Allah's words.

فَضْلُه هو مِنْ أشْرَفِ الْعُلومِ وَ أَفْضَلِها، لِتعَلُّقِهِ بِكَلامِ اللهِ تَعَالى.

5 **Its place within the sciences** It is one of the Islamic Law sciences that are related to the Glorious Qur'an.

نِسْبَتُهُ مِنَ الْعُلُوم هُوَ أَحَـــدُ العُلُـــومِ الشَّرعِيَّة الْمُتَعَلِّقَةِ بِالقرآنِ الكَرِيم

6 **Its founder** The rule setter from the practical point of view is the Messenger of Allah صَلَّى اللهُ عَلَيهِ وَسَلَّم because the Qur'an was revealed to him from Allah, the most High, with tajweed, and he, صلى الله عليه وسلم, was instructed on it from the Trustworthy, Jibreel, peace be upon him. He taught it to his companions, who then taught it to their followers and so on until it came to us by these chains. The rule setters from the scientific point of view are the scholars of Qur'anic sciences, such as Abu 'Ubaid Al-Qasim bin Sallaam.

وَاضِعُهُ الواضِعُ لَهُ مِنَ النَّاحِيَةِ العَمَلِيَّةِ هُوَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ، لأنَّ القُرآنَ أُنزِلَ عَلَيهِ مِن عِندِ اللهِ تعالى

7 **Its precept** Knowledge of tajweed is فرض كفايـة (fardh kifayaah), meaning some of the Muslim community must know it, and its application is فرض عين (fardh 'ain), required by all Muslims (men and women) who have the complete Qur'an or part of it memorized, even if only one surah.

حُكْمُهُ العِلْمُ بِهِ فَرْضُ كِفَايَةٍ، وَالعَمَـلُ بِهِ فَرْضُ عَينٍ عَلَى كُلِّ مُسْلِم وَمُسْـلِمَة يَحْفَظَان القُرْآنَ كُلَّهُ أو بَعْضَـهُ وَلَـوْ سورة واحدة.

8 **Reasons for its rules :** Guarding the Glorious Qur'an and preserving it from distortion. The Arabs mixed with non-Arabs after the spread of Islam, and the Muslims feared that the Arab tongue would become corrupted with this intermixing. It then became mandatory for rules to be put down that would preserve the Quranic reading from mistakes, and guarantee the reader of the Qur'an integrity of pronunciation.

أسْبَابُ وَضْعِهِ

9 **Its principles** The knowledge of tajweed is contingent on four matters:

قواعده يَتَوَقفُ عِلْمُ التَّجْوِيدِ عَلى أَرْبَعةِ أُمُور:

1- Knowledge of the articulation points of the letters

2- Knowledge of the characteristics of the letters

3- Knowledge of what rules change in the letters due to the order of letters

4- Exercising the tongue and a lot of repetition.

اللحن

اللَّحْـــنُ : هُـــوَ الْخَطَـــأُ وَالْمَيـــلُ عَـــنِ الصَّـــوَابِ عِنـــدَ القِـــرَاءَةِ

It is defined as a mistake and deviation from correctness when reading.

أقســـامه: يَنْقســـم اللَّحـــنُ إلى قِسْـــمَين هُمـــا

Its divisions : It is divided into two divisions which are:

1. لَحْنٌ جَلِي ظَاهِرٌ (Obvious and clear mistakes)

It is a mistake that occurs in the pronunciation that affects the accuracy of the reading, even if the mistake occurs in the meaning or not. This type of mistake occurs in the make up of the word or in the letters, i.e. the reader pronounces (تاءً) أو (دالاً) إلطاءَ . The mistake can also occur in the vowels where one vowel is read as a completely different one, for example: يُبْدِلَ الضَّمَّةَ فَتْحَةً أوْ كَسْرَةً، أوْ يُبْدِلَ الفَتْحَةَ كَسْرَةً، أوْ يُبْـــدِلَ الكَسْـــرَةَ فَتْحَـــةً etc.
Changing a dhammah to a fat-h or kasrah, or changing the fat-h to kasrah, or a kasrah to fat-h.
It can also be that the mistake occurs with the sukoon being read like one of the three vowels. This category is named obvious and clear because it is easy for readers and scholars of the language to know the mistakes and point them out.

2. لَحْنٌ خَفِيٌّ مُسْتَتِرٌ Obscured and hidden mistakes

It is a mistake that takes place in the pronunciation that pierces the reading, heard by an accomplished reader, and is not a mistake in the meaning, or in the language or in the grammar. Only those who have knowledge of Qur'an reading, recognize these mistakes.

يَنْقَسِمُ هَذا النَّوْعُ إلى قِسْمَين: This type of mistake has two divisions

The first: Mistakes only known by those knowledgeable in Qur'an reading, such as leaving out an idgham إدغام .

The second: Mistakes only known by skilled readers of the Qur'an, such as unwanted repetition of the راء. Included in this category is the mistake of reading the dhammah as between a dhammah and fat-hah, in that the two lips are not circled, nor are they protruded forward as is required in a correct dhammah. This is especially prevalent in the following words: "قُـــلْ" , "أنتُـــمْ" , "عَلَيْكُمْ"The kasrah also can be mistakenly read in-between a kasrah and a fat-hah. This is especially prevalent in the following words: "عَلَيْهِمْ"، "بِهِ" . We must try as much as possible to avoid making the mistakes within both these categories, and must certainly never commit them purposely.

Chapter Two

مخـــارج الـحـروف

The Articulation Points of the letters

General definitions:

تَعْرِيفُ الْمَخَارِجِ: جَمْعُ مَخْرَج

The singular of articulation points (خارج) in Arabic is: **مَخْرج**

المخـــرج: هُـــوَ مَحَـــلُّ خُـــرُوجِ الْحَـــرْفِ عِنـــدَ النُّطْـــقِ بِـــهِ تَمَـــيُّزِهِ عَـــنْ غَـــيْرِهِ

The articulation point: It is the place of emitting the letter when pronouncing it that differentiates that specific letter from other letters

الحـــرف: هُـــوَ صَـــوْتٌ اعْتَمَـــدَ عَلَـــى مَخْـــرَجٍ مُحَقَّـــقٍ أَوْ مُقَـــدَّرٍ.

The letter: is a sound that relies on a specific or approximate articulation point.

Articulation points are of two kinds:

1 - الْمَخْرَجُ الْمُحَقَّقُ: هُوَ الَّذِي يَعْتَمِـدُ عَلـى جُـزْءٍ مُعَيَّـنٍ مِـنْ أَجْـزَاءِ الْحَلْـقِ أَوِ اللِّسَـانِ أَوِ الشَّـفَتَيْنِ

Specific articulation point: It is that which relies on a specific place of the areas of the throat, tongue or the two lips.

2- المخرج المقدر: هُوَ الَّذِي لا يَعْتَمِـدُ عَلـى جُـزْءٍ مُعَيَّـنٍ مِـنْ أَجْـزَاءِ الْحَلْـقِ أَوِ اللِّسَـانِ أَوِ الشَّـفَتَيْنِ

Approximate articulation point: It is that which does not rely on a specific place from the areas of the throat, or the tongue, or the two lips.

يَنْطَبِـــقُ ذَلِـــكَ عَلَـــى الْجَـــوْفِ الَّـــذِي تَخْـــرُجُ مِنْـــهُ حُـــرُوفُ الْمَـــدِّ الثَّلاثَـــةِ

This approximate articulation point is applied to the lengthened letters that come from the empty space in the mouth and throat.

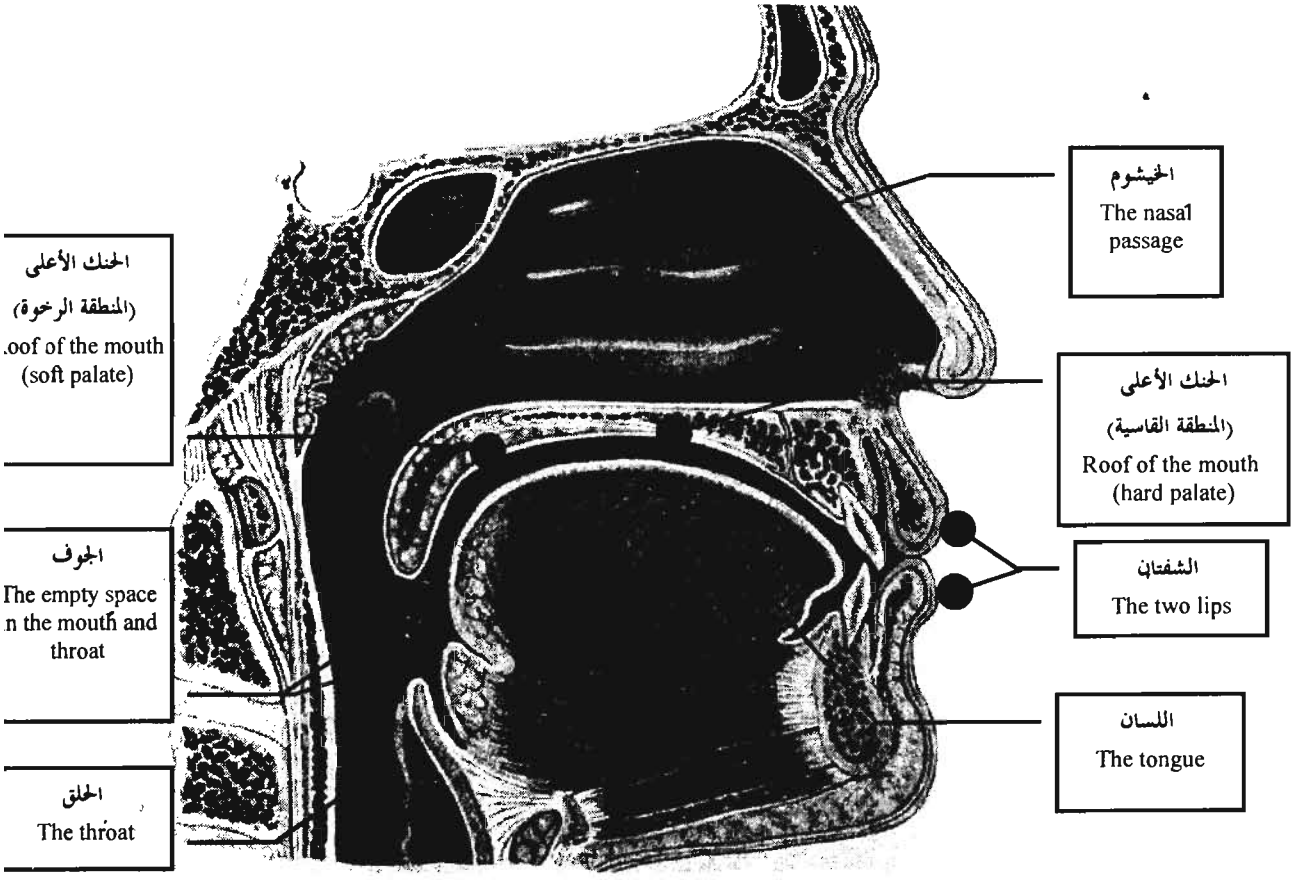
There are several ways to pinpoint the articulation point of a letter:

1. Say the letter without any vowel sound (with a sukoon) or say the letter with a shaddah, which is a better way than just a sukoon; the first saakin, the second with the vowel that occurs with the shaddah. The symbol of the shaddah (شدّة) is: ّ
2. Precede the non-voweled letter with a hamzah with any vowel sound you choose on the hamzah.
3. We then pronounce the letter and hear the sound, when the sound is cut off that is the articulation point.

The scholars laid out five major areas that have within them the different articulation points, which are a total of 17. The five major areas are:

1. الْجَوْفُ: وَفِيهِ مَخْرَجٌ وَاحِدٌ لِحُرُوفِ الْمَدِّ الثَّلاثَةِ. **The empty space in the mouth and throat** has in it one articulation point for the three lengthened letters.
2. الحلق: وَفِيهِ ثَلاثَةُ مَخَارِجَ لِستَّةِ حُرُوف مَوَزَّعَةٍ عَلى أَقْصَى وَوَسطِ وَأَدْنى الحلقِ (**The Throat**): It has three articulation points for six different letters which are pronounced from the deepest, middle, and closest part of the throat.
3. اللِّسَان: وَفِيْهِ عَشْرَةُ مَخَارِجَ لِثَمَانِيَة عَشْرَ حَرْفاً (**The Tongue**): It has ten articulation points for eighteen letters.
4. الشَّفْتَان : وَفِيْهِما مَخْرَجان لأَرْبَعَةِ حُرُوف (**The Two Lips**): They have two articulation points for four letters.
5. الْخَيْشُوم: وَهُوَ خَرْقُ الأَنْفِ الْمُنْحَدِرُ إلى دَاخِلِ الْفَمِ. وَفِيْهِ مَخْرَجٌ وَاحِدٌ لِلْغُنَّـــةِ (**The Nose**): From the hole of nose towards the inside of the mouth, here there is one articulation point, that of the ghunnah

Areas of Articulation



الْجَوْفُ | **The empty space in the throat and mouth**

الألف، الواو، والياء المدية

الْجَـــــوْف: هُـــــوَ الْخَـــــلاءُ الدَّاخِـــــلُ فِي الْحَلْـــــقِ وَالْفَـــــمِ.

The empty space in the throat and mouth

The empty space in the mouth and throat is a place and an articulation point at the same time. The three medd letters originate from this non-specific area, these letters are:

حروف المد الثلاثة:

الأِلِفُ السَّاكِنَةُ الْمَفْتُوحُ مَا قَبْلَهَا The alif with a sukoon preceded by a letter with a fathah.

الْوَاوُ السَّاكِنَةُ الْمَضْمُومُ مَا قَبْلَهَا The wow with a sukoon preceded by a letter with a dhammah.

الْيَاءُ السَّاكِنَةُ الْمَكْسُورُ مَا قَبْلَهَا The ya' with a sukoon preceded by a letter with a kasrah.

These three medd letters do not have a specific space that they finish at like all the other letters do, instead these letters finish with the stopping of the sound. Sheikh Al-Jazaree[1] indicated this in his work known in short as الجزرية, the full name is:

مَنْظُومَةُ الْمُقَدِّمَةُ فِيمَا يَجِبُ عَلَى قَارِئِ الْقُرْآنِ أَنْ يَعْلَمَه

مَخَارِجُ الْحُرُوفِ سَبْعَةَ عَشَرْ عَلَى الَّذِي يَخْتَارُهُ مَنِ اخْتَبَرْ

لِلْجَوْفِ: أَلِفٌ وَأُخْتَاهَا، وَهِي حُرُوفُ مَدٍّ لِلْهَوَاءِ تَنْتَهِي (١٠)

The articulation points of the letters are 17, according to those who chose it by examination. The جوف has the alif and its two sisters and they; are the medd letters, that stop with the air.

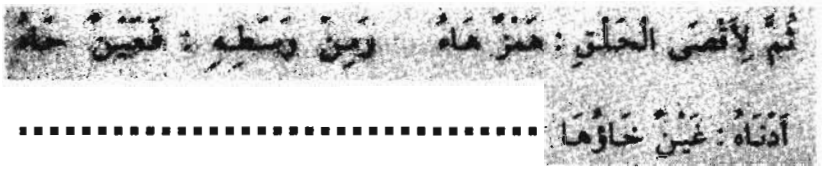
[1] Al-Imam Mohammed bin Mohammed bin Mohammed bin Ali bin Yousef bin Al-Jazaree, also known as "Abu Al-Kair" (The father of goodness), one of the greatest scholars of Qur'anic recitation and the qira'aat (different ways of recitation). He was born on the night of the 27th of Ramadhan, 751 Al-Hijarah, in Damascus. He finished memorizing the Qur'an at 13 years of age, and started leading prayers when he was 14. He learned the qira'aat by the age of 15. He traveled to Mecca for Hajj, and to Egypt, and met up with many scholars and recited to them. He also studied Hadeeth and Fiqh. After he became a scholar of his own right, many students recited the Qur'an to him, to get approval of their recitation. He wrote several teaching prose (منظومات) concerning tajweed and different books researching and authenticating the different qira'aat. He died, May Allah be merciful to him, in the year 833 Al-Hijarah.

The Throat الْحَلْقُ

الهمزة، الهاء، العين، الحاء، الغين، الخاء

ثَلاثَةُ مَخَارِجُ لِسِتَّةِ حُرُوف هِـــي: There is in the throat three articulation points for six letters. These three areas are:

1. أَقْصَـى الْحَلْـق The deepest part of the throat, meaning farthest from the mouth and closest to the chest. From here two letters are articulated: الهمزة و الهاء,
2. وسط الحلق The middle of the throat is where two other letters emerge العين و الحاء (ع ح)
3. أدنى الحلـق The closest part of the throat, meaning closest to the mouth. From here two letters الغين و الخاء (غ خ) emerge. Sheikh Al-Jazaree referred to the throat letters in his work: مَنْظُومَةُ: الْمُقَدِّمَةُ فِيمَا يَجِبُ عَلَى قَارِئِ القُرْآنِ أَنْ يَعْلَمَه



Then from the lowest part of the throat, ء, هاء, and from its middle then the ع ح, its closest [the throat's area closest to the mouth], and غ and its خ

The Tongue اللِّسَانُ

وَفِيـــهِ عَشْـــرَةُ مَخَـــارِجَ لِثَمَانِيَـــــةَ عَشْـــرَ حَرْفـــاً مُوَزَّعَـــةٍ عَلَـــى أَرْبَعَـــةِ أَجْـــزَاء هِـــي:

It has ten articulation points for eighteen letters: These ten articulation points are distributed over four areas of the tongue, which are:

1. *أَقْصَى اللسَان*

Deepest part of the tongue

2. *وَسَط اللسان*

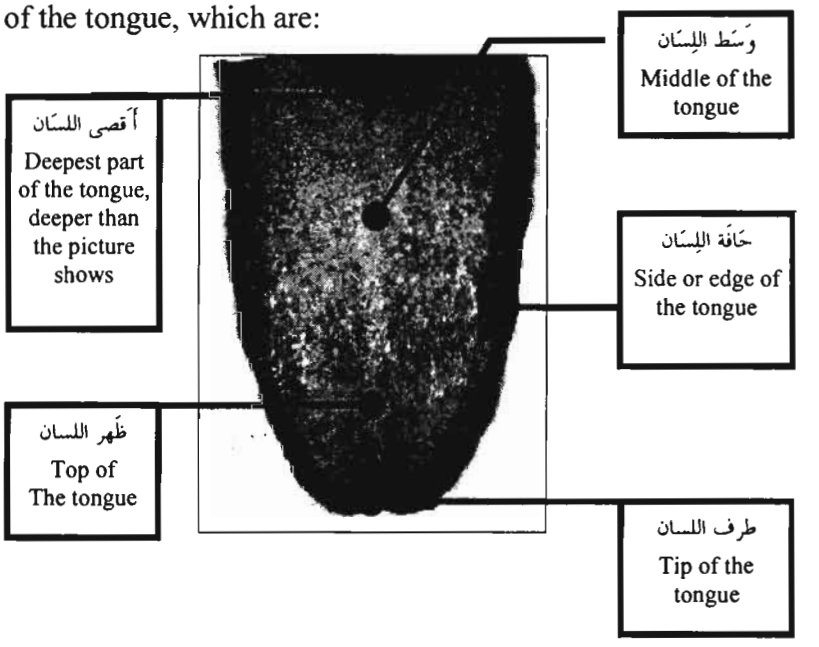
Middle of the tongue

3. *حَافَة اللسان*

The edge (side) of the tongue

4. *طَرَف اللسان*

Tip of the tongue



Deepest part of tongue أَقْصَى اللِّسَان

القاف

تَخْرُجُ مِنْ أَقْصَى اللِّسَان مَعَ مَا يُحَاذِيهِ مِنَ الْحَنَكِ الأَعْلَى مِنَ الْمَنْطِقَةِ الرِّخْوَة

From the deepest part of the tongue and what lies opposite to it of roof of the mouth (the soft palate).

الكاف

تَخْرُجُ مِن أَقْصَى اللِّسَان مَعَ مَا يُحَاذِيهِ مِنَ الْحَنَكَ الأَعْلَى مِنَ الْمَنْطِقَةِ الْقَاسِيَةِ. تَحت مَخْرَجِ القَافِ قليلاً، وَهِيَ أَقْرَبُ إِلى مُقَدَّمِ الْفَمِ وَ أَبْعَدُ عَنِ الْحَلْقِ مِنَ القَافِ.

From the deepest part of the mouth and what lies opposite to it of the roof of the mouth (the hard palate). The kaf is "under" the Qaf a little, meaning closer to the mouth and farther from the throat than the قاف.

Sheikh Al-Jazaree said the following regarding the articulation point of the Qaf and Kaf:

وَالْقَافُ: ..... أَقْصَى اللِّسَانِ فَوْقُ، ثُمَّ الْكَافُ

أَسْفَلُ .....

And the قاف, the deepest part of the tongue above [meaning looking from the mouth inside the mouth, that the قاف is deeper], then the كاف lower [meaning closer to the mouth].

Middle of the tongue وَسَطُ اللِّسَانِ

الجيم، الشين، الياء غير المدية

وَفِيهِ مَخْرَجٌ وَاحِدٌ لِثلاثةِ حُرُوفٍ هِيَ Three letters are articulated from here, they are:

الجِيمُ وَالشِّينُ وَالْيَاءُ غَيْرُ الْمَدِّيَّةِ

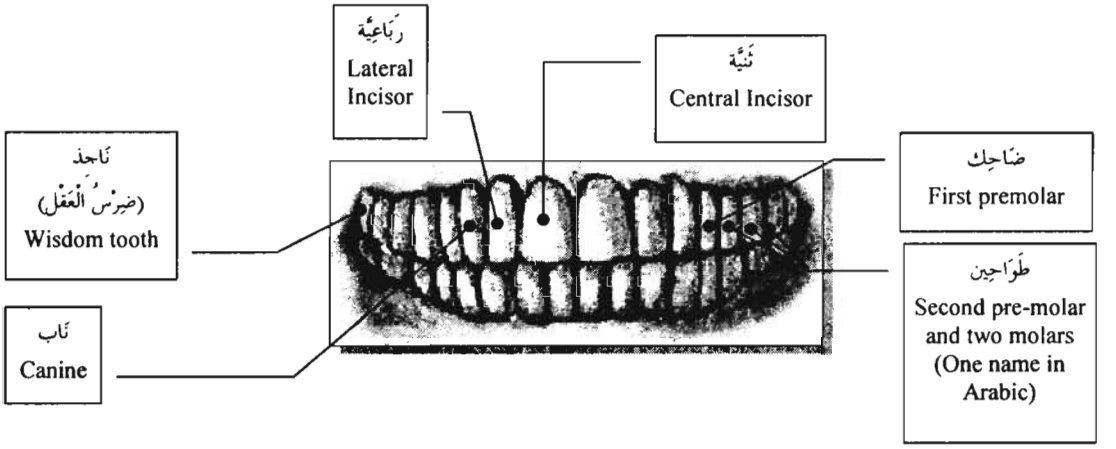
تَخْرُجُ مِن وَسَطِ اللِّسَانِ مَعَ مَا يُحَاذِيهِ مِنَ الحَنَكِ الأَعْلَى .These letters are emitted from the middle of the tongue and the roof of the mouth that lies opposite to it.

These letters are called "الْحُرُوفُ الشَّجْرِيَّةُ" because they are articulated from the center of the mouth, or the middle of the mouth. Sheikh Al-Jazaree said the following about these letters:

.....وَالْوَسْطُ : فَجِيمُ الشِّينُ يَا.....

And the middle [meaning middle of the tongue], then ياء ،شين ،جيم

Before the rest of the articulation points of the tongue are discussed the teeth and their names in Arabic and English will be explained. It is very important to know these in order to comprehend where each letter is being articulated. Adults normally have 32 teeth, some people have less than this. The following picture gives the names and locations of the teeth, in Arabic and English.



The incisors, (الثَّنَايَا) are four in total, two on top and two on the bottom. The singular form of this word in Arabic is ثَنِيَّة and the plural form is ثَنَايَا. When there is a reference to two of the incisors (almost always referring to the two top incisors) , the Arabic word is ثَنِيَّتَيْن . The Arabic word for upper is عُلْيَا, or when the reference is concerning two upper teeth the Arabic word is " عُلْوِيَّتَيْن ". The lateral incisors, or الرَّبَاعِيَّات are also four in number, two on top, and two on the bottom. The canines are referred to as الأَنْيَاب in Arabic, and the same number of الأَنْيَاب (the plural of ناب) exist on the top and bottom

set of teeth. The ضَوَاحِك , or pre-molars follow the same pattern, two on top and two on the bottom. الطَّوَاحِين , or molars, are twelve in number, three on each side, on each of the upper and lower set of teeth, making a total of twelve. The wisdom teeth, or النَّواجذ (this word is the plural of ناجذ), are four in number, for those who have wisdom teeth.

The side or edge of the tongue حَافَةُ اللِّسَان

From the side of the tongue are two articulation points for two letters.

الضَّاد

تَخْرُجُ مِنْ إِحْدَى حافَتَيِ اللِّسَانِ أو الحافتين معًا مَع مَا يَلِيْهَا أو يُحَاذِيهَا مِنَ الأَضْـــرَاس الْعُلَيَـا يَمِينـاً أَوْ شَـمَالاً

It is articulated from one of the sides or edges of the tongue and what lies opposite to it of the upper molars left, or right. It can also be articulated from both sides at the same time. This is one of the most difficult articulation points, for Arabs and non-Arabs alike. Sheik Al-Jazaree said the following about this letter's articulation point

وَالضَّادُ : مِنْ حَافَتِيْهِ إِذْ يَلِيَ .....

الأَضْرَاسَ مِنْ أَيْسَرَ أَوْ يُمْنَاهَا .....

And the Dhad from its [meaning the tongue's] side when it is close; to the molars from its [the side of the tongue] left or right.

اللام

تَخْرُجُ مِن أَدْنى حَافَتَيِ اللِّسَانِ إلى مُنتَهَى طَرَفِه وَمَا يُحَاذِيها مِنْ لِثَةِ الضَّاحِكَيْن والنَّابَيْنِ والرَّبَاعِيَّتَيْنِ والثَّنِيَّتَيْنِ الْعُلْوِيَّتَيْن.

This letter's articulation point is from the nearest part of the sides of the tongue (nearest to the mouth) and the end of its tip, and what lies opposite to it of the gums of the first two upper premolars, the two upper canines, the two upper lateral incisors, and the two upper front incisors. Its articulation point is the front edges of the tongue, whereas the ضاد is from the posterior edges of the tongue.

Sheikh Al-Jazaree said of the articulation point of the لام:

وَاللَّامُ : أَدْنَاهَا لِمُنْتَهَاهَا .....

And the lam, its [side of the tongue] lowest part [closest to the mouth], until it ends [the tip].

Tip of the tongue طَرَفُ اللِّسَان

وَفِيهِ خَمْسَةَ مَخَارِجَ لأَحَدَ عَشَرَ حَرْفاً Here, there are five articulation points for eleven letters, which are as follows:

النون

تَخْرُجُ مِن طَرَفِ اللِّسَانِ مَعَ مَا يُحَاذِيهِ مِن لَثَةِ الثَّنِيَّتَين العُلْوِيَّتَين تَحْتَ مَخْرَجِ اللامِ قَلِيلاً

It is articulated from the tip of the tongue and what lies opposite to it of the gums of the two top front incisors, slightly beneath the articulation point for the lam.

This is of course the articulation point for the نون when it is not hidden. When the نون is hidden the articulation point changes from the tip of the tongue to near the articulation point of the letter that is causing the إِخْفَاء (causing the noon to be hidden), the letter following the.النُّونُ السَّاكِنَة. The, النُّونُ الْمُدْغَمَة (meaning the noon saakinah that is merged into the letter immediately following it), changes its articulation point from the tip of the tongue to the articulation point of the letter it is merged with. What is said about the articulation point of the نون is applied to the تنوين (tanween).

الراء

تَخْرُجُ مِن طَرَفِ اللِّسَانِ مَعَ ظَهْرِهِ بِالْقُرْبِ مِنْ مَخْرَجِ النُّونِ مَعَ مَا يُحاذِيهِ مِن لَثَةِ الثَّنِيَّتَين العُلْوِيَّتَين

The articulation point is from the tip of the tongue with the top of the tip, close to the articulation point of the نون, and what lies opposite to it of the gums of the two top front incisors. We can see then, that the رَاءٌ وَنُونٌ share the same articulation point with the exception that the رَاء uses the top of the tip of the tongue with the tip, whereas theنون only uses the tip. The letters الراء -النون- اللام are grouped together and called الْحُرُوفُ الذَّلْقِيَّة. They are called this because they are emitted from ذَلْقُ اللِّسَان (the tip of the tongue). Sheikh Al-Jazaree said of the النُون وَ الرَّاء:

وَالنُّونُ : مِنْ طَرَفِهِ تَحْتَ اجْعَلُوا وَالرَّا : يُدَانِيهِ لِفَهْرٍ أَدْخَلُ

And the noon from its tip [meaning tip of the tongue] it is found under [under the lam, meaning closer to the mouth], and the راء is close to it [meaning close to the noon] it uses the top [meaning the top of the tip, with the tip].

الْحُرُوفُ النَّطَعِيَّة ط–د–ت

تَخْـــرُجُ مِـــن طَـــرْف اللّســـان مِـــن جهـــة ظَـــهْرِهِ مَـــعَ أُصُـــولِ الثَّنايـــا العُلْيا

These letters are emitted from the top part of the tip of the tongue and the gum line of the two top incisors. This group is called الْحُرُوفُ النِّطَعِيَّة due to their articulation position close to the elevated area above the gums. The Jazariyya refers to these letters in the following way:

وَالطَّاءُ وَالدَّالُ وَتَا: مِنْهُ وَمِنْ عُلْيَا الثَّنَايَا .....

And the طاء، دال، وتاء from it [tip of the tongue from the top side] and the upper incisors.

حروف الصفير ص–ز–س (الحروف الأسَلِيّة)

تَخْرُجُ مِنْ طَرَفِ اللِّسَانِ مَعَ ما يَلِيْه مِن صَفْحَتَيِ الثَّنَايَا العُلَيَا وَ فُوَيق السُّفْلَى، مَعَ إبْقَاء فرْجَةٍ قَلِيلةٍ بَينَ طَرَفِ اللِّسَانِ وَ الثَّنَايَا عِنْدَ النُّطْقِ.

The صاد – زاي – سين are articulated from between the tip of the tongue and between the plates of the two top incisors and slightly above the lower incisors. A small space is left between the tongue and the incisors when pronouncing them. This group is called الْحُـرُوفُ الأسَـلِيَّة due to their emerging from the tip of the tongue. الجزرية refers to these letters in the following way:

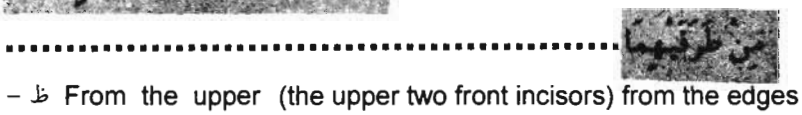
وَالصَّفِيرُ صُـنِّفَا ..... مِنْهُ وَمِنْ فَوْقِ الثَّنَايَا السُّفْلَى .....

And the whistle [meaning the letters that have the inherit characteristic of the whistle, which are صاد، زاي، سين] are cozy, from it [meaning the tip of the tongue] and above the two lower incisors.

ظ–ذ–ث الْحُرُوف اللِّثَوِيَّة

تَخـرُجُ مِـن طَـرَفِ اللِّسَـانِ مِـن جِهـةِ ظَـهْرِهِ مَـع أَطْـرَافِ الثَّنَايَـا العُلْيَـا أَيْ رُؤُوسِـهَا.

These three letters are articulated from between the tip of the tongue, from the topside of the tip, and the bottom edges of the two top incisors. They are grouped as الحروف اللِّثَوية because their articulation point is somewhat close to the gums. Sheikh Al-Jazaree in his work known as الْجَزَرِيَّة said the following about these letters:



ظ – ذ – ث From the upper (the upper two front incisors) from the edges of them both (the edges of the two from the upper incisors and the tongue).

The two lips الشَّفَتَان

The two lips have two articulation points attributed to them for four letters.

الْفاء

مَـا بَيْـن بَـاطِنِ الشَّـفَةِ السُّـفْلَى وَأَطْـرَافِ الثَّنَايَـا العُلْيَـا.

The فـاء is articulated between the inside of the lower lip and the tips of the two front incisors. Sheikh Al-Jazaree in his work said the following about the فَاء:

And from the inside of the lip, so the فاء with the edges of the two top incisors.

الْوَاوُ غَيْرُ الْمَدِّيَّة – الْمِيمُ–الْبَاءُ

الْـوَاوُ غَـيْرُ الْمَدِّيَّـة: مِـن بَـين الشَّـفَتَين مَعًـا بِانْضِمَامِـهما

The un-lengthened wow is articulated by forming a circle of the two lips without the two lips meeting completely.

الْمِيمُ: مِنْ بَيْنَ الشَّفَتَيْنِ مَعاً بِانْطِبَاقِهِمَا The meem is articulated by closing the two lips together.

الْبَاءُ: مِنْ بَيْنَ الشَّفَتَيْنِ مَعاً بِانطِباقِهما انْطِبَاقاً أَقْوَى مِنَ الْمِيمِ. The ba' is articulated by closing the two lips together, but a stronger closing than the meem. These four letters (الفاء والواو غير المديّة و الباء والميم) are called "الْحُرُوفُ الشَّفَوِيَّة" Sheikh Al-Jazaree said

Using the two lips, واو، باء، ميم.

الْخَيْشُومُ

هُوَ خَرْقُ الأَنْفِ الْمُنْحَدِرِ إِلى دَاخِلِ الْفَمِ. أَوْ يُقَالُ: هُوَ أَقْصَى الأَنْفِ

It is the hole in the nose that continues back towards inside the mouth. This is the place where the غُنَّة comes from. It is a nasal sound coming from the nasopharynx without any influence from the tongue. If you hold your nose closed you will not be able to produce this sound, therefore the sound of the غُنَّة comes from the nasopharynx, but the letters themselves that have this associated sound with them are not articulated from the nose. These letters have their own articulation point, but the ghunnah accompanying the letters comes from the nose. The غُنَّة is a characteristic, not a letter. The ghunnah is a characteristic of النُّون وَالْمِيم that is especially prevalent when they have a shaddah on them. It is also very noticeable on النُّون وَالتَّنْوِين when there is an إِخْفَاء أو إِقْلابٌ and on the meem when there is إِخْفَاءٌ. Sheikh Al-Jazaree said:

وَغُنَّةٌ : مَخْرَجُهَا الْخَيْشُومُ .....

And the ghunnah has the nasal passage as its articulation point

Chapter Three

أحكام النون الساكنة والتنوين

The Noon sakinah and Tanween rules

Definition of noon saakinah تعريف النون الساكنة

النون الساكنة هي النُّونُ الْخَالِيَةُ مِنَ الْحَرَكَةِ وَهِيَ الَّتِي تَثْبُتُ خَطّاً وَلَفْظاً وَوَصْلاً وَوَقْفاً. وَتَقَعُ فِي الأسماءِ وَالأَفْعَالِ مُتَوَسِّطَةً وَمُتَطَرِّفَةً وَفِي الحُرُوفِ مُتطَرِّفةً فَقَط.

Noon saakinah is a noon (نون) free from any vowel (حَرَكَة). It remains unchanged in its written form and as well as in pronunciation when continuing to read after it and when stopping on it. Noon saakinah occurs in nouns and verbs in the middle of the word and at the end of the word, and occurs in prepositions and particles (حروف) only at the end of the word. The noon saakinah can have a sukoon on it, as in: مِنْهَا or can be written with no vowel on it, as in عَن

تعريف التَّنْوِين هُوَ عِبَارَةٌ عَنْ نُونٍ سَاكِنَةٍ زَائِدَةٍ لِغَيْرِ تَوْكِيْدٍ، تَلْحَقُ آخِرَ الاسْمِ وَصْلاً وَتُفَارِقُهُ خَطّاً ووَقْفاً.

Definition of the tanween: The tanween is a term for an extra noon saakinah not used for emphasis, found at the end of nouns when continuing the reading, but absent from the noun in the written form (the noon of the tanween is pronounced but not written), and abandoned in pronunciation when stopping. The tanween can be accompany a fathah, or a dhammah, or a kasrah, as in: ً ٍ ٌ

There are four rules of tajweed applied to the noon saakinah and tanween. The rules are applied to the noon saakinah in the same way that they are applied to the tanween. The four rules are:

1. الإظْهَار
2. الإدْغَامُ
3. القَلْب
4. الإخْفاء

الإظْـهــار

تَعْرِيفُهُ في اللّغة: *البَيان* Its linguistic definition: *clear or obvious*

تعريفــه في الاصطــلاح: إخْــراجُ كُــلِّ حَــرْفٍ مِــن مَخْرَجِــهِ مِــن غَــيرِ غُنَّــةٍ في الحَــرْفِ الْمُظْــهَر.

Its applied definition: Pronouncing every letter from its articulation point without a ghunnah on the clear letter.

حروفه **Its letters:** There are six letters which, when they immediately follow a noon saakinah or tanween, cause the noon to be said clearly. They are:

الهمزة والهاء، وَالعين والحاء، وَالغين والخاء

These letters are called, الْحُرُوفُ الحَلْقِيَّة or the throat letters because they are articulated from the throat. If one of these six letters follows a noon saakinah or a tanween, in one word or even between two words, the noon is then said clearly. When the noon saakinah or tanween is at the end of one word (and the tanween can only be at the end of a word), and the first letter of the following word is one of the six letters, we then apply the إظْهار rule and say the noon clearly.

Examples:

﴿ مِنْ أَيِّ شَيْءٍ خَلَقَهُۥ ﴿١٨﴾ ﴾ [عبس:١٨] ﴿ خَلَقَ ٱلْإِنسَـٰنَ مِنْ عَلَقٍ ﴿٢﴾ ﴾ [العلق:٢]

﴿ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ﴿٤﴾ ﴾ [الإخلاص:٤]

Likewise, when the noon saakinah is in a word, and the next letter in that same word is one of these six letters we say the noon clearly applying the إظْهَار rule.

Example:

﴿ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ﴿٢﴾ ﴾ [الكوثر:٢]

الإدْغَـــام

Its language definition: ***insertion, merging*** تَعْرِيفه في اللغة: *الإدْخَال*

في الاصطلاح : الْتِقَاءُ حَرْفٍ سَاكِنٍ بِحَرْفٍ مُتَحَرِّكٍ بِحَيْثُ يَصِيْرُ الحَرْفَانِ حَرْفَاً وَاحِدَاً مُشَدَّداً مِنْ جِنْسِ الثَّانِي

Its applied definition : The meeting of a non-voweled letter with a voweled letter, so that the two letters become one emphasized letter of the second type.

حُرُوفه : مَجموعة في كلمة "يرملون"

Its letters are the letters that form the word "يرملون", meaning if one of these six letters are at the beginning of the word that immediately follows a word that ended in a noon saakinah or a tanween, then the noon merges or immerses into the next letter. The إدغام rule for the noon saakinah and tanween can only take place between two words and not within one word.

The إدْغَام further divides into two groups: 1. **إدغَام بِغُنَّة** 2. **إدْغَام بِغَيرِ غُنَّة**. Each of these two sub-groups will now be described.

إدْغَام بِغُنَّة

There are four letters that make up this sub-group of " يرملون"; they are the letters that make up the word "ينمـــو" . When a reader is reciting the Qur'an and there is a noon saakinah or tanween at the end of a word, and the first letter of the next word is one of these four letters, the **إدْغـــام بِغُنَّـــة** rule is then applied. This means that the noon is not pronounced clearly; instead it is inserted, or merged into the next letter, with the ghunnah, or nasalization, that is part of the noon, remaining.

Examples:

﴿ قُلُوبٌ يَوْمَئِـذٍ وَاجِفَةٌ ۝٨ ﴾ [النازعات:٨]

﴿ لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّٰبًا ۝٣٥ ﴾[النبأ:٣٥]

﴿أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ ۝٢٠ [المرسلات:٢٠] ﴾

﴿ تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ۝١ ﴾ [المسد:١]

Exceptions:

If a noon saakinah is followed by one of the إدْغَام letters within one word there is **no** إدغام, instead we say the noon clearly, in this case it is called ***إظْهَار مُطْلَق*** (absolute). It is called this because it is not from the الإظْهار الحَلقي category previously described, nor of any of the other إظهار categories that will be discussed later. The occurrence of noon saakinah followed by one of the letters of the group " ينمو " in the same word occurs in only four words in the Qur'an, always with the noon saakinah being followed by either a واو or a ياء. The four words are as follows: ﴿قِنْوَانٌ﴾ ﴿صِنْوَانٌ﴾ ﴿بُنْيَـٰنًا﴾ ﴿ٱلدُّنْيَـا﴾

The reason for إظْهار in these cases is that if the إدْغام rule was applied, the true meaning of the word would be confusing to understand.

Another exception to the إدغـــام بغنـــة rule is the noon saakinah followed by a واو in the Qur'an:

﴿ يسٓ ۝١وَٱلْقُرْءَانِ ٱلْحَكِيمِ ۝٢ ﴾ [يس:١،٢] ﴿ نٓ وَٱلْقَلَمِ ﴾ [القلم:١]

Here, the lack of إدغام occurs when we read the letter نون and سين in continuum with the next letter, which is a واو. It is to be noted that the letter نُوْنْ ends with a noon saakinah, as does the letter سِيْنْ, and that is what is being referred to here. حَفْص, the great reader of the Qur'an whom we take our specific reading from, by the way of Shaatabiyyah, reads these above two examples with إظهار when joining the نون and سين with the next word. These letters can also be read by stopping on the noon saakinah, taking a breath, then reading the wow in the normal way.

إِدْغَام بِغَيرِ غُنَّة

The two remaining letters of the group يرملون are the letters that comprise this rule. They are the **لام** وَراء. When one of these two letters begins the word that follows one that has a noon saakinah or tanween at the end of it, we then completely merge the noon into the next letter, which is either لام or راء, with no ghunnah. This is why this division of the إدغام is also called **إدغام كامل بغير غُنَّة** (complete insertion).

Examples of إدغام بِغَير غُنَّة

﴿ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝١﴾ [الهمزة:١] ﴿ كُلُوا۟ مِن رِّزْقِ رَبِّكُمْ ﴾[سبأ:١٥]

An exception of the إدغام بِغَير غُنَّـــة is made by حفص عن عاصم من طريق الشاطبية in surah القيامة (Al-Qiyamah) verse 27, due to a سَكْت (stop without taking a breath), between the noon saakinah and ra', in the 'aayah:[القيامة: ٢٧] ﴿وَقِيلَ مَنْ ۜ رَاقٍ ۝٢٧﴾ Here we read: وَقِيلَ مَـــنْ, then stop for a short time without taking a breath then read: رَاق. The سَكْت is what prevents the إدغام from taking place, since it prevents the noon and ra' from meeting.

إِدْغَام كَامل وَإِدغَام نَاقِص Complete and incomplete merging

The scholars are in agreement that when a نُون سَاكِنة or تَنْوِين merge with a لام or راء, the إدْغَـــام (merge) is complete. This means that there is nothing left of the نون ساكنة, it has completely merged into the لام or راء. Most scholars agree that when تَنْوِين or تَنْوِن ساكنة merge with a نـــون or a مِيم that this also is إدْغَام كَامِل (complete merging). The complete merging is denoted by the شَدَّة (shaddah) on the letter that is being merged into (مُدْغَم فِيه), in this case the لام, راء, ميم, or نون. There is agreement among the scholars also that when

a نون ساكنة or تَنْوِين merge with a ياء or واو, that this is إِدْغَام نَاقِص (incomplete merging). The merging is not complete because there is a غُنَّة left over from the نون, and the ياء and واو do not have a غُنَّة in their characteristics, whereas the نون does. This is the reason you do not see a شـــدَّة over the ياء and واو in the majority of printings of the Qur'an, when there is إِدْغَام.

القلب (الإقلاب)

Its linguistic definition: ***Change*** تَعْرِيفُهُ في اللغة: *التَّحْوِيل*

تعريفه في الاصطلاح: قَلْبُ النُّونِ السَّاكِنَةِ أَوْ التَّنْوِينِ مِيمَاً عِنْدَ البَاءِ مَع مُرَاعَاةِ الغُنَّةِ والإخْفَاء

Its applied definition: The changing of noon saakinah or the tanween into a meem, when followed by a ba' with the observance of the ghunnah , and hiding of the meem.

حروفه: لَهُ حَرْفٌ وَاحِدٌ هُوَ حَرْفُ البَاء

Its letters: It has one letter which is the **ba'**.If the letter ba' occurs immediately after a noon saakinah in the same word, or between two words (meaning the noon saakinah or the tanween would be at the end of word, and the ba' the first letter of the next word), it is then required that the reader changes the nun saakinah or tanween into a hidden meem, with a ghunnah present. The noon saakinah is changed into a meem in pronunciation, not in the written word. You may note that most copies of the Qur'an have a very small meem written over or under the noon in this case, or the second line or dhamma of the tanween is replaced by a small meem.

Examples:

﴿ فَقَالَ أَنۢبِـُٔونِى بِأَسۡمَآءِ هَـٰٓؤُلَآءِ إِن كُنتُمۡ صَٰدِقِينَ ﴿٣١﴾ ﴾ [البقرة:٣١]

﴿ لِلَّهِ ٱلۡأَمۡرُ مِن قَبۡلُ وَمِنۢ بَعۡدُۚ ﴾ [الروم:٤]

﴿ وَٱللَّهُ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ﴿٤﴾ ﴾ [التغابن:٤]

﴿ كَلَّا لَئِن لَّمۡ يَنتَهِ لَنَسۡفَعَۢا بِٱلنَّاصِيَةِ ﴿١٥﴾ ﴾ [العلق:١٥]

There are three things necessary for the إقلاب to be correct, they are:

1. Changing the noon saakinah or tanween into a meem so that no trace of the noon saakinah or the tanween is left. قَلْبُ النُّون السَّاكِنَةِ أَوْ التَّنْوِينِ ميماً
2. Hiding this meem by closing lips on meem and then separating with باء.

إِخْفَاءُ هَذِهِ الْمِيم عِندَ الْبَاء

3. Observing a ghunnah while hiding the meem. إِظْهَارُ الغُنَّة مَعَ الإِخْفَاء. This ghunnah is a characteristic of the hidden meem and has nothing to do with neither the noon saakinah nor the tanween.

الإخـــفـــاء

Its linguistic definition: ***hiding, concealment*** **تعريفه في اللغة:** *السَّتْر*

تعريفه في الاصطلاح: هو النُّطْقُ بِحَرْفٍ سَاكِنٍ عَارٍ عَنِ التَّشْدِيد عَلى صِفةِ بَين الإظْهَارِ وَالإدْغَامِ مَعَ بَقَاءِ الغُنَّةِ فِي الحَرْفِ الأَوَّلِ وَهُوَ هُنا النُونُ السَّاكِنةُ وَالتَّنْوِين.

Its applied definition: The pronunciation of a non-voweled letter stripped of any shaddah, characterized somewhere between an إظـــهار and a إدغـــام with a ghunnah remaining on the first letter, in this case the noon saakinah and the tanween.

Its letters are fifteen in number; **حروفه:** خمسة عشر حرفا.

The rest of the Arabic alphabet when taking out the letters of الإظهار وَالإدغام والقلب .

These letters are then:

التاء–الثاء–الجيم–الدال–الذال–الزاي–السين–الشين–الصاد–الضاد–الطاء–الظاء–الفاء–القاف–الكاف.

If one of these letters follows a noon saakinah in the same word, or between two words, or follows a tanween at the beginning of the next word (and the tanween can only be found at the end of a word), then the noon sound is hidden. This is called "إخفاء حقيقيا"

Examples:

﴿ مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُواْ مَا عَـٰهَدُواْ ٱللَّهَ عَلَيْهِ ﴾ [الأحزاب:٢٣]

﴿ إِنَّ ٱلْإِنسَـٰنَ لَفِى خُسْـرٍ ۝٢ ﴾ [العصر:٢] ﴿ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝٣ ﴾ [المسد:٣]

﴿ مِن شَـرِّ مَا خَلَقَ ۝٢ ﴾ [الفلق:٢]

Important comments:

The noon saakinah, when it is in the إخفاء state, and there is a ضمة (dhammah) on the letter preceding it, should be pronounced with the full dhammah, but not given more timing than usual. This means that the dhammah should be of normal proportion, and not so long that it becomes a واو. This mistake is sometimes prevalent in the word كُنتُم.

The same mistake should be avoided when the letter before the hidden noon has a كسرة (kasrah), such as in the word مِنكُـــم. Another mistake in saying the إخفاء is letting the tongue adhere to the two top incisors when saying the إخفاء. When this mistake is made, the listener hears a clear noon "نون مظهرة" with a ghunnah, instead of a hidden one. The tongue should be a small distance from the two top incisors when hiding the noon, followed by a دال or تاء. To say the إخفاء correctly, the tongue should be close, but not at, the articulation point of the letter causing the إخفاء.

Changes in the writing of the tanween with different نون ساكنة rules

You may have noticed that the tanween changes slightly in the way it appears from one word to another. The tanween appears different with different rules. When the first letter of the word following the noun ending with a tanween is an إظهار letter, the double fathah, kasrah, and dhammah (التنويـــن) are aligned evenly with each other, and directly over or under the last letter of the noun:

﴿ كُفُوًا أَحَدٌ ﴾ ﴿شَيْءٍ عَلِيمٌ﴾ ﴿ سَوَآءٌ عَلَيْهِمْ ﴾

The double fathah, kasrah, and dhammah (التنوين) are not aligned over each other and are not directly over the letter in the case of an إدغام وإخفاء rule:

﴿ رِزْقًا لَّكُمْ ﴾ ﴿ رَيْبٍ مِّمَّا ﴾ ﴿ظُلُمَٰتٌ وَرَعْدٌ ﴾

﴿ نَارًا فَلَمَّآ ﴾ ﴿ شَيْءٍ قَدِيرٌ ﴾ ﴿عُمْىٌ فَهُمْ ﴾

The second fathah, kasrah, and dhammah of the tanween is written as a small ميم when the first letter of the next word is a باء, meaning there is an إقلاب.

﴿ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ ﴾ ﴿ أَلِيمٌۢ بِمَا ﴾ ﴿ كَافِرٌۢ بِهِۦ ﴾

These differences should aid the student in determining which rule to apply when reciting.

Chapter Four

أحكام الميم الساكنة

The Meem Sakinah Rules

Meem Saakinah Rules أحكام الميم الساكنة

تعريف الميم الساكنة: هي المِيمُ الخَالِيَة مِن الحَرَكَةِ وَهيَ الَّتِي سُكُونُها ثابت فِي الوَصل وَالوَقف .

The definition of the meem saakinah: It is a meem free from any vowel, and which has a fixed sukoon when continuing reading and when stopping.

This excludes the meem that was originally without a vowel, but obtained one because the next letter also had a sukoon. In the Arabic language it is not allowed to have two non-voweled letters next to each other; one will automatically obtain a vowel to eliminate this problem.

In the case of one of the two letters without vowels being a حَرف مَد (a lengthened alif, wow, or ya'), the lengthening is shortened so that what remains is a letter with a vowel. Excluded from the meem saakinah rules is the meem at the end of the word that has a vowel, but obtains a sukoon because we are stopping on it. We only stop with a sukoon when reading Arabic, never with a vowel. الميم الساكنة (The meem saakinah) can be in the middle of a word or at the end of a word.

It can be in a اسم (noun) ﴿لَهُ ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْءَاخِرَةِ﴾ or a فِعْل (verb) ﴿قُمْتُمْ﴾ or a particle (حـــرف) ﴿أَمْ لَمْ يُنَبَّأْ﴾ Included in the meem saakinah rules is الْمِيْم الْجَمْع (the plural meem). A meem saakinah at the end of a word can sometimes, but not always indicate a plural, such as the possessive "their" or "your" or "them", such as لَكُمْ, which means, for you plural, or لَهُمْ, which means, "they have".

The ميم الساكنة **has** three possible rules:

1. الإخفاء الشَّفَوي
2. الإدْغَام الصَّغِيْر
3. الإظْهَار الشَّفَوِي

الإِخْـفَـاء الـشـفَـوِي

Its linguistic definition: ***hidden*** تَعْرِيفُه فِي اللُّغة: *السِّتر* .

تعريفه فِي الاصْطِلاح: هُوَ النُّطقُ بِحَرْفٍ سَاكِنٍ عَارٍ عَنِ التَّشْدِيدِ عَلى صِفَةٍ بَيْن الإِظْهَارِ وَالإِدْغَامِ مَعَ بَقَاء الغُنَّةِ فِي الْحَرْفِ الأَوَّل وَهُوَ هُنَا المِيم السَّاكِنَة.

Its applied definition: The pronunciation of a non-voweled letter, stripped of any "shaddah", characterized as between clear (إظهار) and merged (إدغام), with the ghunnah remaining on the first letter, which is in this case the meem.

Its letters: It has one letter which is the باء حُروفُهُ : لَهُ حَرْفٌ وَاحِدٌ هُوَ حَرْف *"الباء"*

If a **ميم ساكنة** is followed immediately by a باء, and this does not occur except between two words, we then hide the meem with an accompanying ghunnah. This is called إخفاء شـفويّاً. It is called *إخفاء* because the meem is hidden. It is called شَفَوِي because the meem is articulated from the two lips. A lip, in Arabic is شفة, but the word شَفَوِي is also used for "oral". الإِخْفاء الشَّفَوِي could be translated as "oral hiding".

Examples:

﴿ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴾ [العاديات:١١]

﴿ تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ﴾ [الفيل:٤]

Small Merging (like letters) الإدْغام الصَّغير (الإدْغَام الْمثْلَين)

Its language definition: ***Insertion*** تعريفه في اللغة: *الإدْخَال*

تعريفه في الاصطلاح: التقاءُ حرفٍ ساكِنٍ بِحَرفٍ مُتَحَرِّكٍ بِحَيْثُ يَصِيرُ الحَرْفَانِ حَرْفاً وَاحِداً مُشَدَّدًا مِنْ جِنْسِ الثَّانِي

Its applied definition: The meeting of a saakinah letter with a voweled letter so that the two letters become one emphasized letter of the second type (of letter).

Its letter is one: ***the meem*** حُرُوفه: لَه حَرْفٌ واحدٌ هُوَ حَرْف الميم

If there is a meem saakinah followed immediately by a meem with a vowel in the same word, or between two words, we are then required to insert the meem saakinah into the meem with a vowel, which then acquires a شدّة (a shaddah).

This is called إدغام مِثْلَيْن صغيراً مع الغُنّة. It is called إدغام because the meem saakinah is inserted into the meem with a vowel. مثلَيْن refers to the fact that the letter merging and the letter being merged into are the same letter in articulation points and characteristics. It is called صغير because the first letter of the إدغام is saakinah, and the second has a vowel. غنة indicates that there is a ghunnah accompanying the إدغام.

Examples:

﴿ الٓمٓصٓ ۝١ ﴾ [الأعراف:١] ﴿ الٓمٓ ۝١ ﴾ [البقرة:١]

﴿ وَلَكُم مَّا كَسَبْتُمْ ﴾[البقرة:١٤١]

﴿كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ ﴾[البقرة:٢٤٩]

إظـــهـــار الـــشفـــوي

Its language definition: ***clear, obvious*** تعريفه في اللغة: *البيان*

تعريفه في الاصطلاح: إِخْرَاجُ كُلِّ حَرْفٍ مِنْ مَخْرَجِهِ مِن غَيرِ غُنَّةٍ فِي الْحَرْفِ الْمُظْهَر

Its applied definition: Pronouncing every letter from its articulation point without a ghunnah on the clear letter.

حروفه: ستة وعشرون حرفاً هي الباقية من الحروف الهجائية

Its letters: 26 letters, the rest of the Arabic letters after excluding the letters of إخفاء and إدغـــام. If one of these letters follow a meem saakinah, the meem is then is pronounced clearly. This can be in one word, or between two words.

Examples:

Within one word:

﴿ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝ ﴾ [الفاتحة:٢]

﴿ خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً ﴾ [التوبة:١٠٣]

Within two words

﴿ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝ ﴾ [الفيل:٣] ﴿ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝ ﴾ [الكافرون:٦]

NOTE: There needs to be special care taken that the إِظْهَار of the meem is complete when a فـــاء or a واو follow it. This care is needed in that the reader should be careful to close his lips completely and not say the meem with an إخفاء. The possibility of saying the meem with an إِخْفـــاء before these two letters is due to the proximity of the articulation point of the ميم to the فاء and واو.

Chapter Five

الغنة

The غ ghunnah

الـغُـنّـة

تعريف الغُنّة في اللغة: هِيَ صَوْتٌ يَخْرُجُ مِنَ الخَيْشُومِ لا عَمل لِلّسَان فيه

Its linguistic definition: It is a sound that is emitted from the nasal passage, without any function of the tongue.

في الاصطلاح: صَوْتٌ أغَنّ مَرَكّبٌ في جِسْمِ النّونِ–وَلَوْ تَنْوِينًا–وَالْمِيم مطلقاً

Its applied definition: A unconditional nasalized sound fixed on the noon -even if it is a tanween- and the meem.

This means that the ġhunnah is an inherent sound in the meem and noon, whether the noon and meem have a vowel or not.

حروف الغُنّة: حرفان هما *النون والْميم*

The letters of the ġhunnah: *The noon and the meem.* The noon includes the tanween.

مخرج الغُنّة: تخرج مِن الخَيْشُوم، وَهُوَ خَرْقُ الأنف الْمُنْحَدِبُ إلى دَاخِلِ الْفَمِ.

Articulation point of the ġhunnah: The opening of the nose that connects with the back of the mouth (the nasal passage). The fact that the ġhunnah is emitted from the nose can be demonstrated by closing off the nostrils, and trying to emit the sound of the ġhunnah. It is impossible.

Ranks of the ġhunnah مراتب الغُنّة

There are four levels of the ġhunnah:

1. أكمل
2. كاملة
3. ناقصة
4. أنقص

1. أكمـل غنـة **Most complete ġhunnah :** This is the longest ġhunnah. The نون مشددة (noon mushaddadah) and ميم مشددة (meem mushaddadah) fall into this category, as well as when there is an إدغام بغنة. This means when there is a نون ساكنة أو تنوين (noon saakinah or tanween) followed by one of the letters in the "ينمو" group, or when there is a نّ or a مّ the ġhunnah is given its most complete timing.

2. غنـة كاملـة **Complete ġhunnah:** This is the second longest ġhunnah. النـون المخفـاة و الميـم المخفـاة fall into this category. When the نون ساكنة or ميم ساكنة are followed by one of the letters of إخفـاء the ġhunnah that results from this إخفاء is the complete in its timing, but not as long as the أكمل.

3. غُنّة ناقصـة **Incomplete ġhunnah**: This ġhunnah is shorter in timing than the complete ġhunnah (غُنّة نـاقصة) . النون المظهرة و الميم المظهرة (the noon saakinah and meem saakinah that are said with إظهار) fall into this category.

4. أنقـــص غُنَّـــة **Most incomplete ghunnah**: This is the shortest ghunnah of all. The نون و ميم متحركة (the noon and meem with vowels) fall into this category.

Note: The difference in timing between these different categories of ghunnah is very minute. Only an experienced reader and listener can tell the difference.

To say the ghunnah with complete technique, it is necessary that the تفخيم و ترقيـــق (heaviness or lightness) of the letter that follows the إخفاء of a نون ساكنة is observed during the غُنَّة. If the noon saakinah or tanween is followed by one of these letters: (صاد -ضاد-طاء-قاف-ظـــاء), the غُنَّة then will have تَفْخِيم (or be heavy). This تَفْخِيم will be the same rank of تَفْخِيم which the next letter will have depending on its vowel, and whether or not there is an alif after it. The concept of تفخيم and the ranks of تفخيم will be covered in level 2 of tajweed.

Chapter Six

أحكام اللام الساكنة

The Lam Sakinah Rules

The اللامات الساكنة in the Glorious Qur'an are of five categories:

1. Lam in the combination of alif-lam of the definite article "the" لام التعريف "لام ال"
2. The lam in a verb لام الفعل
3. The lam in an order لام الأمر
4. The lam in a noun لام الاسم
5. The lam in a participle (حرف) لام الحرف

Lam of the Definite Article لام التعريف

تعريفها: هِيَ لامٌ سَاكنةٌ زَائِدةٌ عَن بُنْيَةِ الكَلِمَة مَسْبُوقَةٌ بِهَمزةِ وَصلٍ مَفْتُوحَةٍ عِنْد البَدْءِ, وَبَعْدَهَا اسم

Its definition: It is an extra lam saakinah added to the basic makeup of the word. This noun is preceded by a همزة وصل that is read with a fathah when starting the word. The noun that follows the definite article لام ألف maybe a regular noun that stands on its own without the definite article (such as الشمس و القمر), or it maybe irregular in that it cannot be broken down further from the alif lam (such as الذي والتي). The alif lam can precede a noun beginning with any of the Arabic letters.

There are two possibilities in the لام التعريف rules:

1. الإظهار
2. الإدغام

الإظهار

If اللام التعريف precedes a noun beginning with any of the fourteen letters in the group : أَبْغِ حَجَّكَ وَخَفْ عَقِيمَهُ , the lam of the definite article is said clearly. This is called إظهار قمريّ and the lam then is called لام قمريّة.

Examples:

﴿ٱلْحَقُّ﴾: ﴿ٱلْأَرْضِ﴾ ﴿ٱلْكِتَٰبَ﴾ ﴿ٱلْقِيَٰمَةِ﴾

الإدغام

If اللام التعريف precedes any of the fourteen remaining letters of the Arabic alphabet, there is then an إدغام (merging) of the lam of the definite article into the next letter. As we know, when there is an إدغام, the two letters merge into one, and the letter that the two merge into acquires a شدة. In this case then, the letter immediately following the lam, has a شدة on it. This is called إدغام شمسيّ and the lam is then called لام شمسية.

Examples:

﴿ٱلصَّلَوٰةَ﴾ ﴿ٱلرَّسُولُ﴾ ﴿ٱللَّطِيفُ﴾ ﴿ٱلطَّيِّبُ﴾

The name of الله has a لام تعريف on it. This noun cannot be further broken down, though. The original noun without the definite article was إله, and when the alif lam was added the همزة was dropped, and the lam of the definite article merged into the lam of the noun so the honored word became الله. The لام in this case is لام شمسيّة.

لام الفعل، ولام الأمر، ولام الاسم، و لام الحرف

اللامات الساكنات can occur in verbs (أفعال), in nouns (أسماء), and in participles (حروف). The general rule is إظهار, but if اللام الساكنة is at the end of a verb (فعل), or participle (حرف), and the first letter of the following word is a راء or a لام, then the required rule is **إدغام**. There are no cases of اللام الساكنة at the end of a noun (اسم).

The definition of حـــرف in grammar is a word that points out the meaning of another different word. This is a grammatical term, and different from the Arabic word حرف which means letter. The only حروف that have a lam saakinah are بلْ and هلْ.

Examples:

الإظهار

﴿ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ ﴾ :

﴿ يلْتَقِطْهُ ﴾ ﴿ قُلْ هَلُمَّ ﴾

Examples:

الإدغام

﴿ قُل رَّبِّيٓ أَعْلَمُ ﴾ ﴿ أَلَمْ أَقُل لَّكُمْ ﴾

﴿ هَل لَّكُم ﴾ ﴿ بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ ﴾

NOTE: There is no place in the Holy Qur'an where هَلْ is followed by راء.

EXCEPTION: There is an exception to the إدْغَام rule in verse 14 of surah الْمُطَفِّفِين.

﴿ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم ﴾ [المطففين:١٤].

In this verse the participle بَـلْ is followed by a راء, in the word رَانَ, but there is no merging, since حفص عَن عاصم من طَرِيق الشَّـــاطِبِيَّة has a سَكْت between the two words بَلْ and رَانَ. A ســـكت is a stop without taking a breath, for a period of time less than that of a normal stop.

Chapter Seven

أحكام المدود

The Mudood

المـــــــد

Its linguistic definition: *Extra* تعريفه في اللغة: الزيادة

تعريفه في الاصطلاح: إطَالَةُ الصَّوْتِ بِحَرْفٍ مِنْ حُرُوفِ المَد

Its applied definition: Lengthening the sound with a letter of the medd letters.

The medd letters are in the following three cases: حُرُوف المد: هي ثلاثة حُرُوف:

1-The alif is always in this state, which is an alif sakinah, preceded by a fathah
- الألفُ الساكنةُ المفتوحُ ما قبلها

2-The ya' sakinah preceded by a kasrah
- الياءُ الساكنةُ المكسورُ ما قبلها

3- The wow sakinah preceded by a dhammah
- الواوُ الساكنةُ الْمَضْمُومُ ما قبلها

All three of these medd letters appear in one word in the following examples:

﴿ أُوذِينَا ﴾ ﴿ نُوحِيهَآ ﴾ ﴿ أُوتِينَا ﴾ :

The leen letters حروف اللين:

1- الوَاو السَّاكِنَةُ الْمَفْتُوح مَا قَبْلَهَا (The wow sakinah preceded by a fathah), such as: أَوْ

2- الياءُ السَّاكِنَةُ الْمَفْتُوحُ مَا قَبْلَها (The ya' sakinah preceded by a fathah), such as: بَيْت

The medd is divided into two groups:

1- المد الأصلي

2- المد الفرعي

The Natural Lengthening المد الأصلي "الطبيعي"

تعريفه: هُوَ الْمَدُ الذي لا تَقُومُ ذَاتُ الْحَرفِ إلا بِه، وَلا يَتَوَقَّفُ عَلـــى سَـبَبٍ مِـنْ هَمْـزٍ أَوْ سُـكُوْن

Its definition: It is the medd (lengthening) that without which the letter cannot exist (the timing), and it does not stop due to a hamzah or a sukoon.

علامتـــه: ألا يَكُـــــون قَبْلـــه هَمْـــز وَلا بَعْـــده همـــز أو سُـــكُون

Its indications: There should not be a hamzah before it, and there should not be a hamzah nor sukoon after it. It is named أصلي (original) because it is the origin of all مدود (mudood). It is called طبيعي (natural) because the person with a natural measure will not increase its measure nor decrease it.

مقْدارُه: يمد بِمقدار حَرَكَتَين

Its timing: It is lengthened two vowel counts. The timing of each count depends on the speed of the reciter. Each vowel should be equal in count, and the mudood of two, four, five, and six counts should be equal to that many vowels.

Included in المد الطبيعـــي is the group of letters "حيّ طُهر", which are letters that start some surahs of the Qur'an. If any one of these letters is at the beginning of a surah, the letter is read with a مد طبيعي. An example of this would be: ﴿طه﴾[طه:١]۝١. Another example is in the letters pronounced as "ها" و"يا" in the opening verse of surah Maryam:

﴿كٓهيعٓصٓ۝١﴾ [مريم:١].

What Follows the Natural Lengthening Rules ما يلحق بالمد الطبيعي

The following are two different medd that follow the count of the natural medd (المد الطبيعي).

1- مد الصلة الصغرى

2- مد العوض

The Lesser Connecting Medd مد الصلة الصغرى

It is a medd that comes from هاء الضمير (pronoun هاء) which is:

الهاءُ الزائِدَة عَن بُنْيَةِ الكَلِمَةِ الدالةُ عَلى الْمُفْرَدِ الْمُذكَرِ الغَائب، الْمُتَحَرِكَةُ بِالضَمِ أَوْ بالكَسْـرَةِ والْوَاقِعَـةُ بَـينَ مُتَحَرِكَتَين وَلا يوقفُ عليها بالسكُون

A هاء that is not part of the original make up of the word, representing the third person, male. It is voweled either with a ضمة or a كسرة, and positioned between two voweled letters, the reader is not stopping on it, and it is not followed by a hamzah. When all these requirements are met the ضمـة (if there is one) becomes lengthened into a lengthened wow or the كسرة becomes lengthened like a lengthened ياء. When stopping on this هاء we stop with a regular sukoon, and the مد الصلة is dropped.

Examples:

﴿ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴾ [الإسراء: ٣٠]

If the هـاء has a sukoon on it (when continuing and when stopping), there is no lengthening of the هاء. If the letter before, and or after the هاء has a sukoon, there is no lengthening of the هاء.

Exceptions to the مد الصلة:

There are only two exceptions to the مد الصلة rule:

﴿ وَإِن تَشْكُرُوا۟ يَرْضَهُ لَكُمْ ﴾[الزمر: ٧]

Here there is NO medd of the هاء even though all the conditions are met.

﴿وَيَخْلُدْ فِيهِۦ مُهَـٰنًا ﴿٦٩﴾﴾[الفرقان:٦٩]

Here there IS a medd, even though all of the conditions have not been met (there is a sukoon before the medd).

There is no reason for these exceptions. This is the way حفص reads these 'aayaat.

يلحق بهاء الضمير The pronoun هاء of the female noun هَذِهِ which means "this" referring to a female object, follows المد الصلة rule if it is between two voweled letters. As in:

﴿ إِنَّ هَـٰذِهِۦ تَذْكِرَةٌ ﴾[المزمل:١٩]

The Substitute Medd مد العِوَض

It is substituting a lengthened alif for the tanween with a fathَ, when stopping on it. The lengthening is two counts, which means, the length of two vowels, the same as the counts of المد الطبيعي. This medd takes place whether there is an alif written after the letter with the tanween or not. When continuing reading and not stopping on the word that has the tanween with a fathَ, this lengthening disappears, and the noon sakinah rules are applied to the tanween.

Examples:

﴿ بِنَآءً ﴾ ﴿ مَآءً ﴾ ﴿ هُدًى ﴾ ﴿ مُّسَمًّى ﴾ ﴿ شَكُورًا ﴾

EXCEPTION: Not included in this medd is هاء التـأنيث. This letter is represented in Arabic as: ة, or, when linked to the letter before it, it looks like: ـــة. This letter occurs on the end of nouns, and indicates female gender. This letter is always read as a هاء ساكنة when stopping on the word, and is always read as a تاء in the case of continuing . The written vowel accompanying the تاء is read with the تاء upon reading it in continuum with the word that follows it. When a noun with a هاء التأنيث has a tanween with a fath on the tanween, the word should be stopped on with a هاء ساكنة and there is no lenghthening. This is found in such words as:

﴿ نِّعْمَةً ﴾ ﴿ رَحْمَةً ﴾

Secondary Medd المد الفرعي

تعريفه: هُوَ المدُّ الزَّائدُ علَى مِقْدَار المدِّ الطَّبيعي لِسَبب مِن هَمزٍ أَوْ سُكُون، وهُو الذي تقُومُ ذَوَاتُ حرُوفِ المدِّ بِدُونه.

Its definition: It is a lengthening that has a longer timing (or the possibility of longer timing) than that of the natural medd (المدّ الطبيعي) due to a hamzah or a sukoon. The medd letters, without this hamzah or sukoon stand on their normal timing.

علاماته: أن يَقَعَ قبل حَرْفِ الْمَدِّ هَمْزٌ أو بَعْده هَمْزٌ أو سُكُونٌ سَوَاءٌ كَانَ السُّكُونُ لازِمًا أو عَارضًا

Its indications: The occurrence of a hamzah before the medd letter or after it, or a sukoon after it, regardless if the sukoon is permanent (when continuing and when stopping), or if the sukoon is a presented one.

The المد الفرعي is divided into two groups:

1- المد بسبب الهمز (The medd due to hamzah)

2- المد بسبب السُّكُون (The medd due to sukoon).

المد بسبب الهمز is sub-divided into four groups:

1- مد البدل

2- المد الواجب المتصل

3- المد الجائز المنفصل

4- مد الصلة الكبرى

المد بسبب السُّكُون sub-divides into three types:

1- المد العارض للسكون

2- مد اللين

3- المد اللازم

Medd due to Hamzah المد بسبب الهمز

The exchange medd مد البدل

تعريفُهُ: أنْ يَتقدَّمَ الْهَمْزُ عَلى حَرْفِ الْمَدِّ

Its definition: The letter hamzah precedes the medd letter.
Examples:

﴿ وَأُوذُواْ ﴾ ﴿ إِيمَـٰنُكُمْ ﴾ ﴿ ءَادَمَ ﴾

It is called بـــدل because of the exchange of a medd letter for a hamzah. These above examples were originally as follows: أُوْذوا إِيْمان أَأْدم

As seen these words originally had two hamzas, the first one had a vowel and the second a sukoon. The second hamzah was changed into a medd letter from the category of the vowel of the first hamzah. For example, if the first hamzah has a kasrah the second hamzah changes into a ياء , and if the first hamzah has a dhammah the second hamzah becomes a واو. Not all cases of hamzah preceding a حرف مد have this origin (two hamzas the first with a vowel and the second with a sukoon), but we treat all cases of hamzah before a حرف مد as مد البدل . This medd is lengthened for two counts (or two vowel lengths) with all of the different types of readers. One of the other readers (**not the way we read**) lengthens the مد بدل ٢-٤-٦ . We therefore lengthen this medd two counts, as long as a hamzah does not follow it. If a hamzah follows it, we determine the lengthening according to the أقْوَى السَّبَبين rule, which will be explained later.

The مد البدل has four states:

1- ما ثبت وصلاً ووقفًا That which is observed when continuing and when stopping. Such as

﴿ ءَامَنَ ﴾ ﴿ أَنۢبِـُٔونِى ﴾

2- ما ثبت وصلاً لا وقفًا That which is observed when continuing, but not when stopping. i.e.

﴿ وَلَهُ ٱلْجَوَارِ ٱلْمُنشَـَٔاتُ ﴾ ﴿ وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ﴿٢٥﴾ ﴾

When stopping on these two examples, there is المد العارض للسُّكُون which overtakes the مد البدل due to أقوى السببين .

3- ما ثبت وقفًا ولا وصلاً That which is observed when stopping, but not when continuing. As in: ﴿وَجَآءُوٓ أَبَاهُمْ﴾. When stopping on a word as in the example, there is a مد البدل, due to the fact that there is a hamzah before the حرف المد. When we read the word جَآءُو

and continue reading, the rule of المد الجائز المنفصل (which will be explained soon),is applied due to أقوى السببين

4- ما ثبت حال الابتداء فقط That which is observed only when beginning with the word.
This can be exemplified in the following:

﴿ ٱئْتُونِى ﴾ ﴿ ٱؤْتُمِنَ ﴾ ﴿ ٱئْذَن ﴾

The Required Attached Medd المَدّ الوَاجِب الْمُتَّصِل

تعريفُـــهُ: هُـــوَ أَنْ يـــأْتِي حَـــرْفُ المَـــدِّ وبَعْـــده الهَمْـــزُ فِـــي كَلِمَـــةٍ وَاحِـــدة.

Its definition: It occurs when a hamzah follows a medd letter in the same word. It is called واجب because all readers agree that this medd is required. It is called مُتَّصِل due to the attachment of the medd letter and the hamzah to the same word. حُكْمُهُ: يُمَدُّ وجُوبًا بِمِقْدَار أَرْبع حَرَكَات أو خمـــس حركـــات Its rule: It is lengthened four or five vowel counts. The four count lengthening is also called التَوَسُّـــط. The five count lengthening is also called فُوَيْق التَّوَسط.

When the hamzah that follows the medd letter is the last letter of the word, and the reader is stopping on the word (meaning the hamzah now has a presented sukoon), the lengthening can be four or five counts, as mentioned, or six counts (called الإشباع). The reader who lengthens this medd six counts when stopping on the hamzah, considers this الْمَدّ العارض للسُّكُون. This medd will be explained shortly, and the concept of two different medd at the same time will be discussed in the أقوى السببين section.

Examples:

﴿ فَكُلُوهُ هَنِيٓـًٔا مَّرِيٓـًٔا ۝٤ ﴾ [النساء:٤] ﴿ وَلَقَدْ جَآءَكُم مُّوسَىٰ ﴾ [البقرة:٩٢]

Examples with the hamzah as the last letter of the word

﴿ يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ ﴾ [النور:٣٥] ﴿ يَكَادُ زَيْتُهَا يُضِىٓءُ ﴾ [النور:٣٥]

The Separate Allowed Lengthening المد الجائز المنفصل

تعريفه: هو أن يَقَعَ حَرْفُ الْمَدِ فِيْ آخرِ الكَلِمَةِ وَالهَمْزُ فِي أَوّل الْكَلِمَةِ الثّانِيَة

Its definition: **It occurs when a medd letter is the last letter of the word, and the hamzah is the first letter of the next word.** It is called جائز because of the permissibility of a short count, and its lengthening with some readers. It is called مُنْفَصِل (separate) due to the separation of the medd letter and hamzah, meaning they are in separate words, but next to each other.

حُكْمُه: جواز قَصْره "حركَتَيْن" ومَدّه بمِقدار ٤ حرَكَات (التوسط) أو ٥ حَرَكَات (فويق التوسط)

Its rule: Its shortening is allowed (two vowel counts) and its lengthening is of the measure of four or five vowel counts. The way we read(حَفْص عَن عاصم من طريق الشاطبية) the allowed lengthening is four or five counts, and **two counts are not allowed**.

Examples:

﴿ فَرَدُّوٓاْ أَيۡدِيَهُمۡ فِيٓ أَفۡوَٰهِهِمۡ ﴾ [إبراهيم:٩] ﴿ تَبَّتۡ يَدَآ أَبِي لَهَبٖ وَتَبَّ ۝١ ﴾ [المسد:١]

When stopping on the word that has the medd letter at the end of it, the reader stops with a مد طبيعي since the hamzah in the next word is the reason for lengthening to four or five counts, and the reason is no longer present.

NOTE: In some words such as يا used for calling, or ها for drawing attention the medd letter is written together with the following word. When the next word begins with a hamzah, this may be confusing when trying to ascertain whether the medd is واجب متصل or جائز منفصل . The reader needs to know that "يا" (for calling) and what follows it are two separate words; and the same can be said for "ها" (drawing attention) and what follows it. For example: ﴿هَٰٓؤُلَآءِ﴾ ﴿ يَٰٓإِبۡرَٰهِيمُ ﴾

IMPORTANT NOTICE: The المد الواجب المتصل and المد الجائز المنفصل must be both four counts or both five counts. It is not allowed to mix the medd counts! There is no valid way of reading that does differently than this.

The Greater Connecting Lengthening مَدّ الصِّلَة الكُبْرَى

تعريفه: إذا جَاءت هَاءُ الضَّمِيرِ الْمُتَحَرِّكَةِ بالضَّمَّةِ أَوْ بالكَسْرَةِ وَالوَاقعة بَين مُتَحَرِّكَين فِي كلِمَةٍ وَجَاء بَعْدها هَمزٌ فِي أَوّلَ الْكَلِمَةِ الثّانِيَة يَجُوزُ مدّها حَرَكَتَيْن أَوْ أَرْبَع أَوْ خَمْس حَرَكَات وَتُلْحَق بالمَدِّ الجائِزِ الْمُنفَصِل.

Its definition: If the pronoun هاء at the end of a word has a vowel of a dhammah or a kasrah, and is between two voweled letters, and the first letter of the next word is a hamzah, it is permissible to lengthen it two counts (not the way we read), or four, or five counts. This medd follows مد الجائز المنفصل in vowel counts. The second هاء in the word هَٰذِهِ follows the same rules as هاء الضمير in this medd.

Examples:

﴿ أَيَحۡسَبُ أَن لَّمۡ يَرَهُۥٓ أَحَدٌ ۝٧ ﴾ [البلد:٧] ﴿ وَلَا يُشۡرِكۡ بِعِبَادَةِ رَبِّهِۦٓ أَحَدَۢا ۝١١٠ ﴾ [الكهف:١١٠]

Lengthening Caused by Sukoon المد بسبب السكون

The Lengthening with a Presented Sukoon المَدّ العارض للسُّكُون

تعريفه: هُوَ أن يَأْتِيَ بَعْد حَرْفِ المَدِّ حَرْفٌ مُتَحَرِّكٌ بِأَيّةِ حَرَكَةٍ كَانَت حَال الوَصْلِ ثُمَّ نَقف علـــى هـــذا الحَـــرْفِ بالسُّكُونِ العَارِض

Its definition: This medd occurs when there is only one letter after the medd letter, it is the last letter of the word, and this letter has any vowel on it, and we are stopping on the letter with a presented sukoon.

It is called "presented sukoon" because the sukoon is presented on the letter when stopping on it, otherwise the letter is read with its vowel. Note: If the last letter is a hamzah there are then two medd in one, المد الواجب المتصِل والمد العارض للسّكُون (see أقوى السببين section).

حُكْمُه: جوَاز القصر وَالتَوَسط وَالإشْبَاع حال الوقف ٢-٤-٦

Its rule: It is permitted to lengthen this medd two, or four, or six counts when stopping on it. When not stopping on it, the last letter is read with a vowel and the medd letter is lengthened two vowel counts, the normal measure for المد الطبيعي.

Examples:

﴿ قُلۡ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝١ ﴾ [الناس:١] ﴿ ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ۝٢ ﴾ [الفاتحة:٢]

The Soft Lengthening مَدّ اللّين

تعريفه : هُوَ أن تَأتِيَ الوَاوُ أَوْ اليَاءُ اللِينيّتان (أَيِ السّاكِنَتان المَفتُوح ما قَبْلَهُمَا) قَبْل الْحَرْفِ الأخير فِي الكَلِمَةِ، ثُمَّ نَقِفُ عَلَى الْحَرْفِ الأَخِيْرِ بِالسُّكُونِ العَارِض

Its Definition: It occurs when a "leen" letter (ياء or واو with a sukoon, preceded by a letter with a fathah) is followed by one letter only in the same word and we stop on the word with a presented sukoon.

حُكمه: جواز المد بمقدار ٢-٤-٦ حركات حال الوقف

Its rule: It is allowed to lengthen this medd 2-4-or 6 vowel counts when stopping on the word. When continuing reading (not stopping on this word), there is a slight lengthening of the "leen" letter, referred by the scholars as "مدًا ما"

Examples:

﴿ لِإِيلَٰفِ قُرَيۡشٍ ۝١ ﴾ [قريش:١] ﴿ كُلُّ نَفۡسٖ ذَآئِقَةُ ٱلۡمَوۡتِۗ ﴾ [آل عمران:١٨٥]

The difference between مد اللين and المد العارض للسكون

	مد اللين	المد العارض للسكون
Its letters	Two letters only the ياء and واو	The three medd letters الواو الياء and الألف
Types of letters	"Leen" letters: ساكنة مفتوح ما قبلها	Medd letters: ألف ساكنة مفتوح ما قبلها ياء ساكنة مكسور مل قبلها واو ساكنة مصموم ما قبلها
Its state when continuing	Shorter than the يمد "مدًا ما" natural medd (الطبيعي)	The medd letters are lengthened two counts, the natural measure of the letter

If two medd of same lengths but of different types are in one phrase, there will be one of them stronger than the other. المد العارض للسكون is stronger than the مد اللين. If the weaker of the two (مد اللين) precedes the stronger (المد العارض للسكون) in the phrase, the stronger should then be the same length as the weaker medd or longer in length than the weaker. When the stronger medd (المد العارض للسكون) precedes the weaker (مد اللين), the weaker medd then must be equal in length to the stronger one, or less in length than the stronger. Ash-Sheikh Mohammed Nasr quoted the following stanzas when discussing this in his book on tajweed: *نِهَايَةُ القَولِ المُفِيد*. **The following stanzas state the rule to be followed if المد العارض للسكون precedes مد اللين in a phrase**

وَ كُلُّ مَنْ أَشْبَعَ نَحْوَ الدِّينِ
وَمَن يَرَى قَصْرًا فَبِالْقَصْرِ اقْتَصَرْ

Three run for stopping on اللين

ثَلاثَةٌ تَجْرِي بِوَقْفِ اللِّينِ
وَمَنْ يُوَسِطْهُ يُوَسِطْ أَوْ قَصَرْ

And all who make six counts for those like الدِّين

And who lengthens middle way (four counts) **he can make it** (the leen medd) **middle** (length) **or short**

And who observes shortening (العارض) **then he should shorten** (اللين)

A verse in which we apply the above rule is verse 65 of سورة الأنفال

﴿ يَـٰٓأَيُّهَا ٱلنَّبِيُّ حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ ۚ إِن يَكُن مِّنكُمْ عِشْرُونَ صَـٰبِرُونَ يَغْلِبُوا۟ مِاْئَتَيْنِ ۚ ﴾

The two phrases in this one verse end with a stop indicated by the letter (ۚ) above the last word. The first phrase ends with the word القِتَـــالِ, which we stop on with المد العارض للســـكون. The second phrase ends with the word مِاْئَتَيْنِ, which we stop on with a مـــد اللـــين. The short stanzas above stated that if we stop on المد العارض للسكون with six vowel counts, we can then stop on مد اللين two, four, or six vowel counts. This is due to the fact that المد العارض للسكون is stronger than مد اللين. If we stop on المد العارض للسكون with four vowel counts, then we can stop on المد اللين with two or four vowel counts. If we stop on المد العارض للسكون with two vowel counts, we can only stop on المد اللين with two vowel counts. The weaker of the two medd (اللين) cannot surpass the stronger of the two(عارض للسكون) in counts.

When the مـــد اللـــين precedes المد العـــــارض للســـكون in a phrase, the length of the مد اللين determines our choices, or lack of them, in lengthening المد العارض للسكون.

الشيخ محمد نصر completed the quoted verses regarding this issue as follows:

وَكُلُّ مَنْ قَصَّرَ حَرْفَ اللِّينِ	ثَلاثَةٌ تَجْرِى بِنَحْوِ الدِّينِ
وَإِنْ تُوَسِّطْهُ فَوَسِطْ أَشْبِعَا	وَإِنْ تَمُدَّهُ فَمُدَّ مُشْبِعَا
Then three run in the likeness of الدين (المد العارض للسكون)	**And all who shorten the leen letter** (in a medd)
And if you lengthen it (six counts المد اللين) **then lengthen** (المد العارض للسكون) **similarly**	**And if it is middle** (مد اللين) **then make it** (المد العارض للسكون) **middle** (4) **or long** (6)

In summary, المد العارض للســـكون must be equal to, or longer than مد اللين. The opposite is true forمد اللـــين; it must be equal to, or shorter in length than المد العارض للسكون. The following part of a verse is an example of المد اللين preceding المد العارض للسكون.

﴿ ذَٰلِكَ ٱلْكِتَـٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ۝٢ ﴾ [البقرة:٢] :

In this verse, if we stop on the word رَيْبَ, we stop on مد اللين. The last word of this verse is لِلْمُتَّقِينَ; when we stop on this word, we stop with a مد العارض للسكون. Here, we apply the above rule, which states that whatever length of medd we stop on as far as مد اللين, we must equal that or increase that length when we stop on المد العارض للسكون.

The Compulsory Medd المد اللازم

تعريفـــه: أَنْ يَقَـــعَ سُـــكُونٌ أَصْلـــي بَعْـــد حَـــرْفِ الْمَـــدِّ في كَلِمَـــةٍ أَوْ في حَـــرْف

Its definition: An original sukoon is positioned after a medd letter, in a word or a letter.

By **original** it is meant that the sukoon is part of the original make up of the word, and is present when continuing the reading and when stopping.

Its Divisions: المد اللازم is divided into two groups:

1- المدّ اللازم الكلمي

2- المدّ اللازم الحرفي

Each of these two divisions is further divided into two more divisions. We therefore, have four divisions of the المدّ اللازم.

1- المدّ اللازم الكَلِمي المُثَقّل

2- المدّ اللازم الكَلِمي المُخَفّف

3- المد اللازم الحرفي المُثَقّل

4- المدّ اللازم الحَرْفي المُخَفّف

The Compulsory Heavy Lengthening in a Word المدّ اللازم الكلمي المُثقّل

تعريفه: هُوَ أَنْ يَأْتِي بَعْدَ حَرْفِ المَدِّ سُكُونٌ أَصْلِي مُدْغَمٍ- أَيْ مُشَدَّد- فِي كلمة

Its definition: It is when an original sukoon (the letter has a shaddah on it) comes after a medd letter in a word. The word heavy **مُثقل** refers to the shaddah. A shaddah indicates two letters of the same, the first one with a sukoon, and the second with the vowel that is accompanying the shaddah. The two letters have merged (إدغام) into each other, and thence the shaddah. It is called **لازم** due the permanent, or origanal sukoon found when the reader stops or continues, or because all readers agree that this lengthening must be **6 vowel counts.** It is called **كلمي** due to the fact that the medd letter is in one word.

Examples:

﴿ ءَآلذَّكَرَيْنِ ﴾ ﴿ ٱلْحَآقَّةُ ﴾ ﴿ دَآبَّةٍ ﴾ ﴿ ٱلضَّآلِّينَ ﴾ :

The Compulsory Light Lengthening in a Word المد اللازم الكلمي المُخفّف

تعريفه: هُوَ أَن يَقَعَ بَعْدَ حَرْفِ الْمَدِّ سُكُونٌ أَصْلِيٌّ غَيْرُ مُدْغَمٍ – أي مُخَفَّف- فِي كَلِمَة

Its Definition: It occurs when an original sukoon that is not merged (no shaddah on it), follows a medd letter in a word. The word مُخَفّف means not merged. This refers to the letter with the sukoon that follows the medd letter.

Places of this lengthening: There are only two places of occurrence of this kind of lengthening in the Qur'an.

﴿ ءَآلْـَٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ ﴾ [يونس:٩١]

﴿ ءَآلْـَٰٔنَ وَقَدْ كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿٥١﴾ ﴾ [يونس٥١]

Its measure: 6 vowel counts مقداره: ٦ حركات

The Compulsory Lengthening in a Letter المدّ اللازم الحرفي

Preface: The letters that begin some of the surahs of the Qur'an are fourteen in number. These fourteen letters are found in the phrase:"نَصٌّ حَكِيمٌ قَاطِعٌ لَه سِـــر" These letters are divided into four groups.

1- That which has no medd at all: This refers to the أَلِف as it has no medd letter in it.

2- That which has a medd of two counts: The letters in this category can be found in the phrase:

"حَيَّ طُـــهر" meaning the letters are recited as حا-يا-طا-ها-را when found in the letters that sometimes begin a surah, are lengthened two counts. When these letters are written out as above, they consist of only two letters, and are مد طبيعي.

3- That which has a medd of six vowel counts: The rest of the letters from the fourteen that start some surahs of the Qur'an fall into this category. These letters are seven in number, and can be found in the phrase: "سَنَقُص لَكُم". All are lengthened six counts. The letters of the group سَنَقُص لَكِّـــم are categorized into to two groups: المدّ اللازم الحرفي المخفـف and المد اللازم الحرفي المثقل. The category that the letter falls into depends on whether it is merged (مدغم) into the next letter, or not.

سَنَقُص لَكُم

مد لازم حرفي مثقل	مدّ لازم حرفي مخفف
I. The letter when written out consists of three letters II. The middle of the three letters is a medd letter III. A merged letter follows the medd letter, meaning that the third letter is مدغم with the letter that follows it.	I. The letter when written out consists of three letters II. The middle of the three letters is a medd letter III. A sakin letter follows the medd letter, but it is not merged with the letter that comes after it

4- The "عَين": The عين can be lengthened **four or six** vowel counts, according to the rules of the way we read, which is the way of: حفص عَن عَاصم مِن طَرِيقِ الشّاطبيّة. This is due to the fact that the عَيْـــن is a follower of the medd leen in this situation, and not a compulsory medd. The middle letter of عَيْنْ is not a medd letter.

The Compulsory Light Lengthening in Letters المد اللازم الحرفي المخفف

Its definition: The letters of the group "سنقص لكم" are each individually read as a three letter word, the middle letter being a حرف مد, and the third letter having an original (or permanent) sukoon. The determiner of the letter being مثقل or مُخَفَّف is the last letter and whether it merges with the first letter of the next three letter word or not. In the case of the مُخَفَّف letter, it is not merged with what comes next. This is why it is called مد مخفّف. This medd is lengthened six vowel counts.Examples:

﴿ الٓرٰ ﴾ [يونس:١]

In this example we can see that the لام when written out consists of three letters; the middle letter is a medd letter (ألف) , the last letter ("م") has a sukoon it, and is followed by a را, which the ميم does not merge into, and therefore it is called مخفّف.

The Compulsory Heavy Lengthening in Letters المد اللازم الحرفي المثقل

Its Definition: This type of lengthening occurs when a letter of the "سنقص لكم" group of letters that begin some of the surahs, (as described above), has the last letter of the three letter word representing the individual letter, merging into the letter that comes after it. This is the reason for it being called مُثقّل (heavy). This medd has a required lengthening of six counts. Example:

﴿ الٓمٓ ۝١ ﴾ [البقرة:١]

In this example, we find two letters, the لام and the ميم that consist of three letters. The لام has a medd letter as the middle letter, then followed by a letter that is a ميم sakinah, but merged with the first letter of the next spelled out letter ميم.

The لام is then مد لازم حرفي مثقل. The ميم does not have its third letter merging with what comes next (there is none after the meem), so it is مد لازم حرفي مخفّف.

Summary of different medd in the letters that begin some surahs

ألف	حَيَّ طَهُر	سَنَقُص لَكم	عين
لا مد فيها	مد طبيعي	مد لازم حرفي	يلحق بمد اللين
No medd	**Two count natural medd**	مدغم (مُثَقل) — غير مدغم (مُخفف) **Six vowel counts**	**Follower of the leen medd Four or six vowel counts**

أَقوى السببين

We learned that the Secondary Lengthening (المد الفرعي) is due to two causes: الهمز والسُّكون. The lengthening due a hamzah are three kinds: المد المتصل والمنفصل والبدل. The medd due to a sukoon is of two kinds: المد اللازم والعارض للسكون. The leen is considered a branch of العارض للسكون. These مدود (lengthenings) have various degrees of strength and weakness. The strongest is المد اللازم, the second strongest is المد الواجب المتصل, the next المد العارض للسكون, then المد الجائز المنفصل, and the weakest مد البدل. The following lines of poetry written by Ash-Sheikh Ibrahim Ali Shahaatah reinforce the ranking of the مدود:

أَقْوَى الْمُدُودِ لازِمٌ فَمَا اتَّصَلْ فَعَارِضٌ فَذُوْ انْفِصَالٍ فَبَدَلْ

قاعدة أَقْوى السَّبَبَين في المدود
The Rule of the Stronger of the Two Causes for a Lengthening

If two reasons for lengthening are present in one medd letter, there must be one stronger than the other. In this case the weak medd is left, and we use the stronger of the two. The following lines of poetry also written by Sheikh Ibrahim Ali Shahaatah exemplify this:

وَسَبَبَا مَدٍّ إِذَا ما وُجِدَا فَإِنَّ أَقْوَى السَّبَبَيْنِ انْفَرَدَا

Examples:

﴿ ءَآمِّينَ ﴾

There is a hamzah before the medd letter (ءَا), this is therefore a **مد بدل**. The same medd letter is followed by a shaddah, meaning a sukoon, so we also have **مد لازم**. With the knowledge that the stronger of these two medd is the المد اللازم, we use that medd and do not use مد البدل. This medd is lengthened six counts, that of the المد اللازم.

﴿ إِنَّا بُرَءَٰٓؤُاْ مِنكُمْ ﴾

In this example a hamzah precedes a medd letter (ءَا), so there is a **مد بدل**. The same medd letter is followed by a hamzah in the same word, so there is also a **مد واجب مُتصل**. Both of these medd share the same medd letter, we then leave the مد البدل and apply المد الواجب المتصل. This medd is therefore lengthened four or five vowel counts. When stopping on this same medd, or any word that has a hamzah at the end of it after a medd letter, we have three different possibilities:

If the reader is reading the واجب متصل four counts, he can stop on this medd four or six vowel counts. Four counts means that it is a medd with two causes (مد بسببين):واجب مُتصل

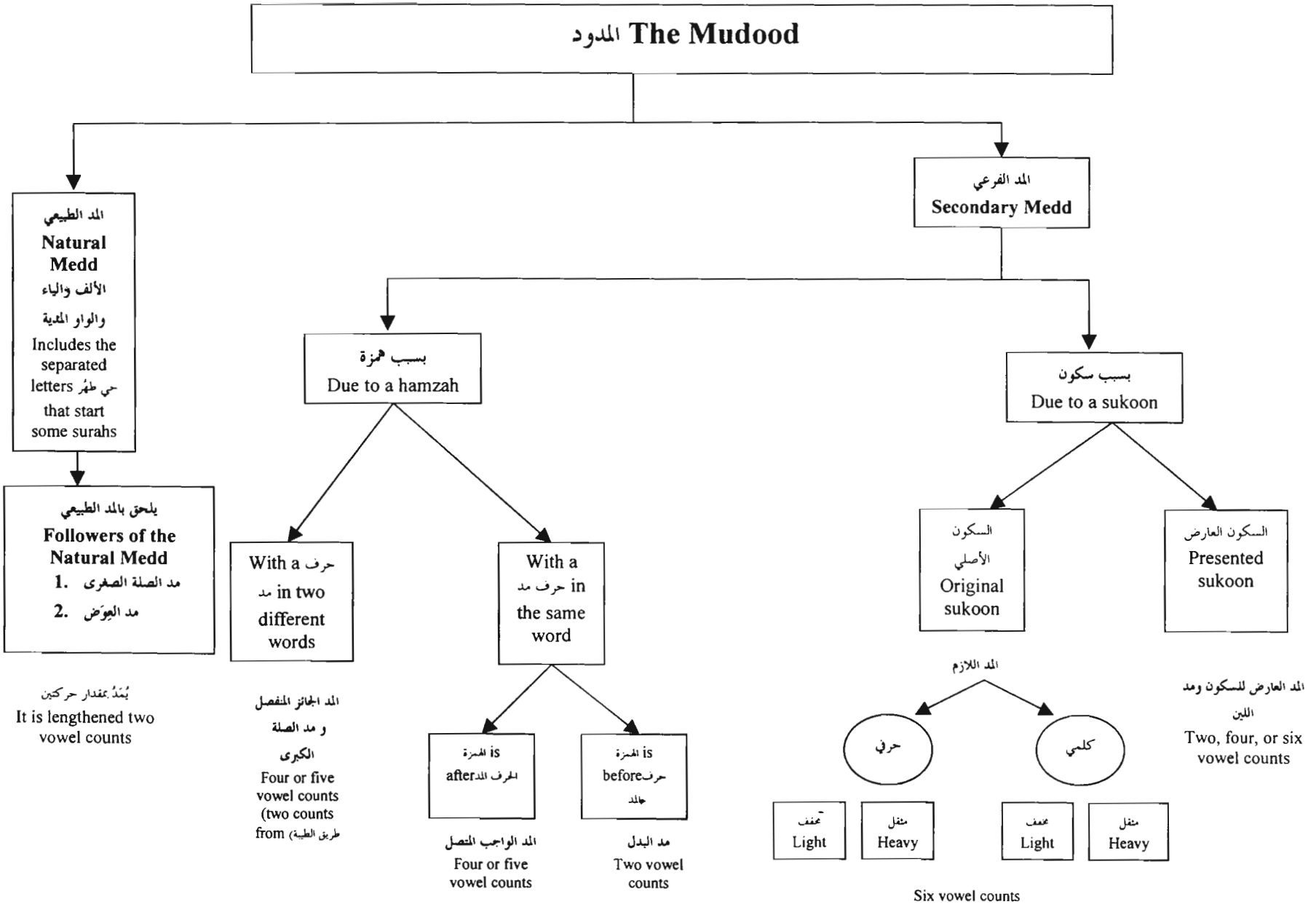
and مد عارض للسكون. Stopping on six vowel counts means stopping on a مد عارض للسكون. If the reader is reading الواجب المُتصل five vowel counts, he can stop on this with five or six counts. Stopping on five vowel counts means it is مد واجب متصل. It is ***forbidden*** to stop on this word considering it a مد عارض للسكون with two vowel counts. This is due to the rule of أقوى السببين.

﴿ رَءَآ أَيْدِيَهُمْ ﴾

In the above example the hamzah precedes a medd letter, indicating a **مد بدل**. This medd is at the end of the word, and the first letter of the next word is a hamzah, so it also is **مـد جـائز منفصـل**. In this case, مد البـدل is not used when continuing reading, and the المد الجـائز المنفصـل is used, so we lengthen this medd 2, 4, or 5 counts (4 or 5 the way we read). If المد الجـائز is lengthened two vowel counts, then the medd is shared (مد بسببين), and both البدل و الجائز are considered to be in use at the same time. When stopping on the word رءَا only مد البدل is used.

﴿ مَـَٔابٍ ﴾

In this example a hamzah precedes a medd letter, so there is a **مد بدل**. When stopping on this word, there is one letter after the medd letter, and the sukoon on the last letter is a presented one (عارض). We have therefore when stopping a **مد عارض للسكون**. If we stop with a two vowel count medd, we have مد بسببين : مد عارض للسكون وَمدّ and مد بدل. When stopping on four or six vowel counts we are using the المد العارض للسكون only. When not stopping on this word, we use مدّ البدل.


The Mudood المدود
المد الطبيعي
Natural Medd
الألف والياء والواو المدية
Includes the separated letters حي طهُر that start some surahs
يلحق بالمد الطبيعي
Followers of the Natural Medd
1. مد الصلة الصغرى
2. مد العِوَض
يُمَدُّ بمقدار حركتين
It is lengthened two vowel counts
المد الفرعي
Secondary Medd
بسبب همزة
Due to a hamzah
بسبب سكون
Due to a sukoon
With a حرف مد in two different words
With a حرف مد in the same word
المد الجائز المنفصل و مد الصلة الكبرى
Four or five vowel counts (two counts from طريق الطيبة)
همزة is after الحرف المد
همزة is before حرف المد
المد الواجب المتصل
Four or five vowel counts
مد البدل
Two vowel counts
السكون الأصلي
Original sukoon
السكون العارض
Presented sukoon
المد اللازم
حرفي
كلمي
مخفف Light
مثقل Heavy
مخفف Light
مثقل Heavy
Six vowel counts
المد العارض للسكون ومد اللين
Two, four, or six vowel counts

Chapter Eight

كيفية حدوث الحروف

How letters are formed

The Qur'an consists of 114 surah; each surah consists of a number of ayat; each ayah consists of a number of words, and each word consists of different letters. We can therefore state that the smallest unit in the make-up of the Qur'an is the letter.

Scholars studied letters from the standpoint of articulation points (مخـارج) and characteristics of the letters (صِفـات) when pronouncing a letter. If the Qur'an reader pronounces each letter from its proper articulation point, with all of each letter's characteristics, and can read each letter properly alone, and in conjunction with other words, he then has achieved high quality in reading the Qur'an.

تعريـف الحـرف: هُـوَ صَـوْتٌ يَعْتَمِـدُ عَلـى مَقْطَـعٍ مُحَقَّـقٍ أَوْ مُقَـدّر

The definition of letter: It is a sound that depends on a defined part or an approximate part (of articulation).

To understand the definition of a letter we need to understand what sound is.

تعريـف الصـوت: هُـوَ تَخَلْخُـلٌ وَتَمَـوُّجٌ فِـي طَبَقَـاتِ الْـهَوَاءِ تُدْرِكُـهُ الأُذُنُ الْبَشَـرِيَّة

The Definition of sound: **It is vibration and waves in the layers of air that reaches the human ears**. If the air vibrates with a vibration that reaches human hearing levels, then this vibration is called sound.

Human ears hear sound in the range of 20-20,000 hertz. A hertz is vibrations per second. If the frequency of sound vibrations is higher or lower than this we cannot hear it. An example of this is ultrasound. Air vibrates normally in nature in many ways, four different ways that can produce audible waves are:

1. تَصَادُمُ جِسْـمَيْن : Strong collision of two bodies. An example of this is clapping of the hands.
2. تَبَاعُدُ جِسمَيْن عَن بَعْضِهما وَبَيْنَهُما قُـوَّةُ تَرَابُـط : Parting of two bodies from each other, and between them there is a strong bond. An example of this is tearing paper.
3. اهْتِزَازُ جِسْمٍ مِنَ الأَجْسَام : Vibration of a body. For example, a tuning fork.
4. احْتِكَاكُ شَيْءٍ بِشَيْءٍ بِقُوَّة : Strong friction of an object on another object. This could be exemplified by dragging a heavy box on asphalt.

The Articulating Mechanism that Allah تعالى Gave Humans.

Human articulation uses some of the previous mentioned methods of causing sound in voweled and non-voweled letters (الحُرُوف السَّاكِنة والْمُتَحَرِّكة) . The following explains how the sound of the letters is formed in human articulation.

1. Non-Voweled letters الحروفُ السَّاكِنة

I. تَحْـــــــدُثُ بالتَّصَـــــــــــادُمِ بَيْـــــــــنَ طَرَفَـــــــــيْ عُضْـــــــــوِ النُّطْـــــــــقِ

It occurs by the collision of two components of the articulation parts. There is **no** accompanying jaw or mouth movement that occurs with voweled letters. This is for all non-voweled letters except the medd and leen letters, and the qalqalah letters (which will follow shortly). An example is أَمْ. The meem occurs by collision of the two lips.

II. تَخْرُجُ بِاهْتِزَازِ الحِبَـــالِ الصَّوْتِيَّـــةِ فِـــي الْحَنْجَـــرَةِ وَلا تَخْـــرُجُ بِالتَّصَـــادُمِ بَـــينَ طَرَفَـــيْ عُضْـــوِ النُّطْـــقِ

It occurs by vibration of the vocal cords in the throat and **does not** occur by a collision between two components of the articulation parts. This is only for حُرُوف المدّ واللّين (the medd and leen letters). The medd and leen letters **do** have accompanying movement of the mouth and jaw. The lengthened أِلف is accompanied by the opening of the mouth. The lengthened وَاو Is accompanied by a circling of the lips. The lengthened ياء is accompanied by the lowering of the jaw. An example is the two joined words "هؤُلاء" or the word "سُوْء". The sound of the medd letters comes from vibration of the vocal cords, with the accompanying mouth and jaw movement.

2. الحروف المُتَحَرِّكَة Voweled letters

تَخرُجُ بتَباعُدِ طَرَفَيْ عُضْوِ النُّطْـقِ It occurs by the parting of two components of the articulation parts. The sound of all letters occurs like this when voweled. Accompanying the parting of the articulation bodies is the appropriate mouth and jaw movements of the vowel.

i) انفِتَاح للفَم **Opening of the mouth**. This occurs with a فتحَة.

ii) انْضِمَام للشَّفَتَيْن **Circling of the lips.** This happens with a ضمة.

iii) انْخِفَاض لِلفَك **Lowering of the jaw.** This happens with a كسرة.

<u>An example is in the following:</u> بَ بُ بِ occurs by the separation of the two lips and the opening of the mouth. بُ occurs by the separation of the two lips and the circling of the lips. بِ occurs by the separation of the two lips and the lowering of the bottom jaw.

All vowels must sound like a shortened version of its origin. The أِلف is the origin of the فتحة, the long وَاو is the origin of the ضمة, and the long ياء is the origin of the كسرة. The reader must be careful not to pronounce these vowels incorrectly, such as when the كسرة is pronounced in between a كسرة and a فتحة. Some readers mistakenly open the sides of the mouth for a فتحة instead of opening the mouth vertically; the result of this mistake

is إِمَالة which means tilting. Other readers do not make a complete circle of their lips for a ضمة and the resulting sound is like that of the English "O". Another mistake readers may make is not lowering the jaw completely for the كسرة and the resulting sound is that of a short i. We should not let our mouths be lazy; the correct way of pronouncing vowels need more mouth and jaw action than the incorrect way. The vowel and letter formation is one of the most important items of research in the knowledge of tajweed because it is linked to all 29 letters of Arabic. We must be careful to pronounce these vowel sounds correctly and at the same time be careful not to put a vowel on a saakinah letter. For example the word: تُبْتُمْ. The تاء has a ضمة, the باء a sukoon, and the تاء a ضمة. We have to be sure to say the ضمة on the تاء, then return our mouths to a neutral position for the باء, and then make a ضمة for the second تاء.

Chapter Nine

القلقلة

The Qalqalah Mechanism

The Qalqalah Mechanism آلِيَة القلقلة

Letters which have no vowels (الحروف الساكنة) are produced by collision of the two components of the articulating parts (بالتَّصَادم بين طرفَيْ عُضْوِ النُّطْق). Voweled letters on the other hand are produced by parting of the two components of the articulating parts (بالتَّبَاعُدِ بَين طَرَفَيْ عَضْوِ النُّطْق). The medd and leen letters (حروف المد واللين) are produced by vibration of the vocal cords (باهتِزَاز الحِبَال الصَّوْتِيَّةِ فِي الحَنْجَرة). Letters are divided into three groups when categorized according to the length of running of their sound (جريان الصّوت).

1. حروف الشدة **Letters of strength .** The sound does not run at all when these letters are articulated without a vowel (ساكنة), the articulation point is completely closed when a letter of this group is sakin. i.e. أبْ or يَأْتُوْنَ. There are eight letters in this group. They are the letters in the phrase: أَجِدْ قَطٍ بَكَتْ **or** as stated in the Jazariyah prose: شَدِيدُهَا لَفْظُ أَجِدْ قَطٍ بَكَت.

2. حُرُوف التَّوَسط **Letters in Between.** These letters are pronounced with sound running in between the characteristic of imprisonment in the شِدَّة letters and the running of sound in the رِخْوَة letters. The letters of this group are five in number: لِنْ عُمَر.

3. حُرُوف الرِّخْوَة **Letters of softness.** These letters have clear and obvious running of the sound when they are articulated without a vowel (ساكنة). Examples are in the following: أَحْ أَفْ أَسْ. The letters of this group are all the letters remaining when taking out the letters of شِدَّة and (جَرَيَان الْوَسط) تَوَسُّط.

القلقلة

The letters of qalqalah are in the group قُطْبُ جَدٍ, these letters are all in the شِدة group of letters (أجِـــد قَـــطٍ بَكَـــت). If we attempt to say one of these five qalqalah letters with a sukoon, we would find that the articulation point closes completely, and that it causes an annoyance in the articulation mechanism. This is due to imprisonment of the sound behind the articulation point. When these same five letters have vowels, we do not find this annoyance because voweled letters are pronounced بالتَّبَاعُدِ بَيْن طَرَفَيْ عُضْوِ النُّطقِ (parting of the two components of the articulating parts). The Arabs, due to the annoyance and difficulty in pronouncing these five letters when ساكِنَة (saakinah), have violated the rule that الْحُـــرُوف الســـاكِنَة are articulated بالتَّصَادُمِ بَيْن طَرَفَيْ عُضْوِ النُّطقِ. Instead, these letters are articulated بالتَّبَاعُدُ بَيْـــنَ طَرَفَـــيْ عُضْـــوِ النُّطْـــقِ, the same as voweled letters, but ***without*** any corresponding movement of the mouth and jaw that is associated with voweled letters.

Chart comparing the قَلْقَلَة to voweled letters (حُرُوف مُتَحَرِّكَة) and non-voweled letters (حُرُوف السَّاكِنَة).

الحُرُوف المُتَحَرِّكَة	القَلْقَلَة	الحُرُوف السَّاكِنة
تَخْرُجُ بالتَّبَاعُدِ بَيْنَ طَرَفَيْ عُضْوِ النُّطْقِ	تَخْرُجُ بالتَّبَاعُدِ بَيْن طَرَفَيْ عُضْوِ النُّطْقِ	تَخْرُج بالتَّصَادُمِ بَين طَرَفَيْ عُضْوِ النُّطْقِ
يُصَاحِبُه: 1- انفِتَاح لِلفم (الفتحة) Opening of the mouth 2- انضمام لِلشَّفَتَين (الضَّمَّة) Circling of the mouth 3- انخِفَاض لِلفَك السُّفْلِيّ (الكسرة) Lowering of the jaw	لا يُصاحِبُهُ شَيْء Nothing (no mouth or jaw movement) accompanies it	لا يُصَاحِبُهُ شَيْء Nothing accompanies it(no mouth or jaw movement)

From this chart we can see that a قَلْقَلة letter is similar to a ساكن letter, in that there is no accompanying jaw and mouth movement with it. On the other hand, it is unlike the ساكن letter in that the قلقلة is articulated بالتَّباعُدِ بَينَ طَرَفَيْ عُضْوِ النُّطْقِ. The قلقلة letter is similar to the متحرك letter since they both are articulated بالتَّبَاعُدِ بَيْنَ طَرَفَيْ عُضوِ النُّطْقِ, but unlike it since the قلقلة has no accompanying jaw and mouth movement and the متحرك letter does. The definition of القلقلة is as follows:

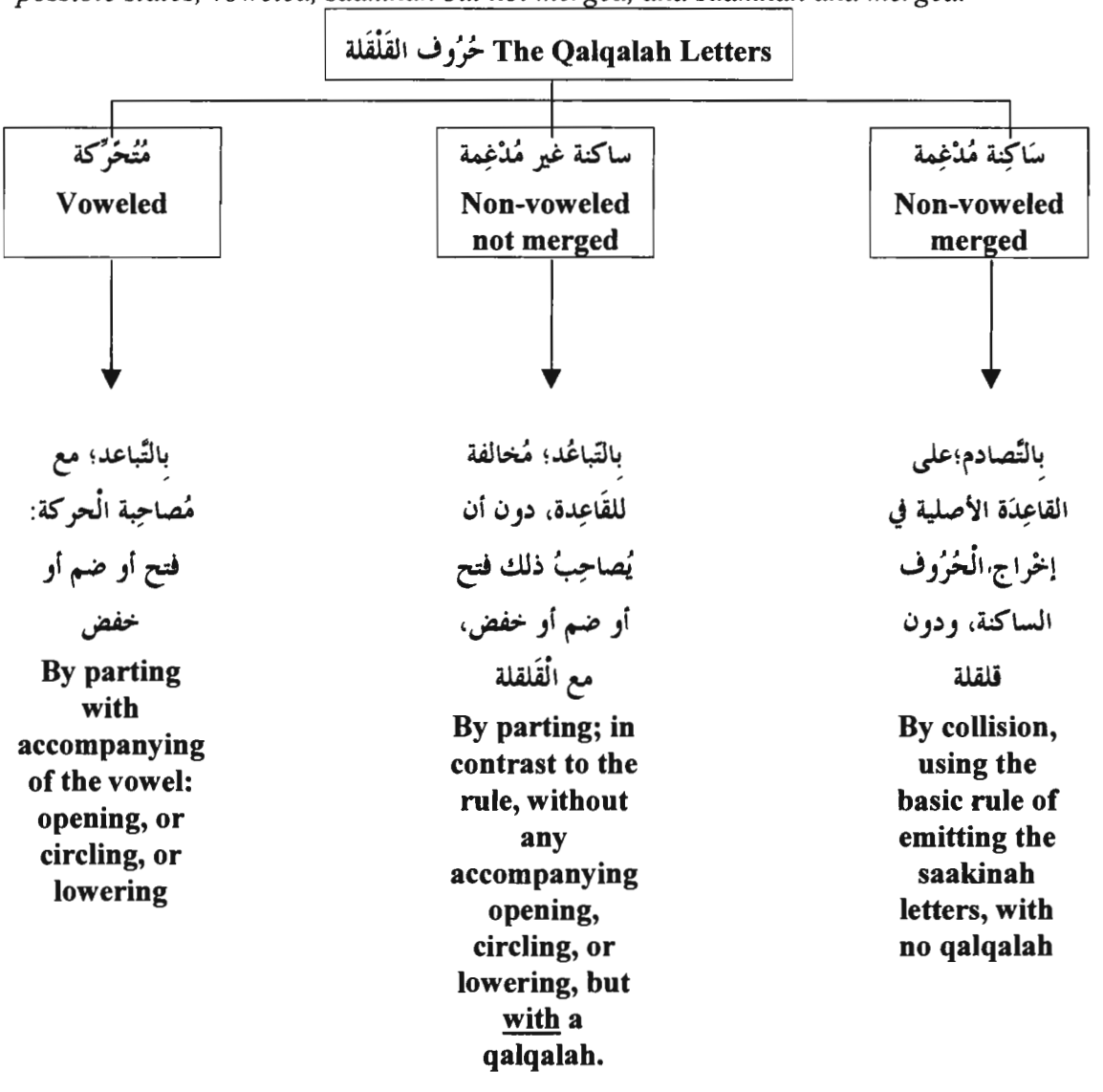
Its linguistic definition: *shaking, disturbance* تعريفها في اللغة: *الاضطراب*

اصطلاحًا: اضْطِرَابُ الْحَرْفِ حَالِ سُكُونِهِ حَتَّى تُسْمِعَ لَهُ نبرَةً قَوِيَّةً حَيْثُ يَخْرُجُ بالتَّباعُدِ بَيْنَ طَرَفَيْ عُضْوِ النُّطْقِ لا بالتَّصَادُمِ دُونَ أَنْ يُصَاحِبَ ذلِكَ انْفِتَاحٌ لِلفَمِ أَوْ انْضِمَامٌ لِلشَّفَتَيْنِ أَوْ انْخِفَاضٌ لِلفَكِ السُّفْلِيّ

Its applied definition: Disturbance of the letter when it is in the state of being non-voweled until a strong accent is heard when it is articulated by parting of the two components of the articulating parts, not by collision, without accompanying it any opening of the mouth, or circling of the lips, or lowering of the jaw.

The قلقلة does not resemble a فتحة or a ضَمة or a كسرة. It does not follow the vowel of the preceding letter, nor the following letter. If the قلقلة letters have a شَدة (مُدغم), the first letter of the شَـدة (which is sakin) is then articulated by تَصَادُم. For example: الْحَقُّ- الْحَقْقُ and الحَجُّ- الحَجْجُ. If we are stopping on the words in the previous example, the first قاف of the word الحَقُّ is pronounced by تصادُم, and the second قاف is said with a قلقلة. This means that the قلقلة is pronounced with تباعد without any accompanying mouth and jaw movement. The جيم of the word الحجُّ would be the same as the قاف in the word الحقُّ.

The following chart compares how the qalqalah letters are formed in the different possible states, voweled, saakinah but not merged, and saakinah and merged.



The Qalqalah is divided into two classes: القلقلة الصغرى والقلقلة الكبرى

القلقلة الصُغْـرى The Lesser Qalqalah: This occurs when the قلقلة in is the middle of a word, or at the end of a word, and we are not stopping on that word. In this case we say the qalqalah, and immediately proceed to the next letter, or word. i.e. قَدْ أَفْلَحَ يَطْمَعُونَ

القلقلة الكُبْرى The Greater Qalqalah: This happens when the قلقلة is the last letter of a word, and we are stopping on that word. i.e. الطَّارِق.

The difference between the two divisions is that there is more of a ring to the قلقلة الكبرى because we are stopping on it, than there is on the قلقلة الصغرى.

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﴿ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ ﴾

((Those to whom We have given the Book recite it with its true recital; they [are those who] believe in it)) Al-Baqarah 121

Tajweed Rules Of The Qur'an

أحكام تجويد القرآن

Part 2

الجزء الثاني

By
Kareema Czerepinski

إعداد الأستاذة
كريمة سربنسكي

أحكام تجويد القرآن

الجزء الثاني

الأستاذة كريمة سربنسكي

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Part Two

Kareema Czerepinski

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بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Foreword

Bismillah, and al-hamdu lillah, and may Allah shower greetings and peace on our beloved Messenger, his family, companions, and those who follow them in that which is right. By Allah's grace, this is the second part of what shall be, insha' Allah, a three part series on the rules of tajweed of the Qur'an, for the recitation of Hafs from 'Aasim by the way of Ash-Shaatibiyyah. Allah chooses the time and manner for completion of things, and although the delay in part two seemed long, it was a great blessing in many ways. For the detailed introduction to this series and the references, which have not changed, please refer to the lengthy introduction in part one.

Although many were thanked in the introduction of part one, again I must express my thanks and gratitude to the honorable Sheikh Ayman Swayd and Sheikhah Rehab Shaqaqi for their huge input in the writing of part two. Sheikh Ayman laboriously wrote in more precise Arabic definitions used by him in his tajweed program on Iqra Television program "كيف نقرأ القـــرآن" with the assistance of his wife, my dear teacher, Sheikhah Rehab; and these were then translated into English. May Allah grant them the highest level in Paradise and relieve them of all suffering, pain, and sorrow in this world, and grant them both good health. Ameen. Their invaluable input will support many in their study of tajweed.

There are many who assisted in reviewing part two and they all gave many wonderful and valuable suggestions in content, layout, formatting, phrasing, as well as pointing out typing errors. Surely, part two improved greatly with their help. I pray that Allah bless them all and their families with the greatest khair in this world and the Hereafter.

Lastly, I thank my dear husband again for all that he has done in support, moral and financial, for this and my other projects related to the Qur'an and tajweed. He continues to be a source of great goodness and I pray that Allah will bless him, protect him, grant him good health, and grant him all that is good in this world and Jannah Al-Firdaws in the Hereafter.

May Allah grant all that use this book and most of all its author, purity of intention in studying and teaching the Qur'an.

﴿ هَـٰذَا مِن فَضْلِ رَبِّى لِيَبْلُوَنِىٓ ءَأَشْكُرُ أَمْ أَكْفُرُ ۖ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ رَبِّى غَنِىٌّ كَرِيمٌ ﴿٤٠﴾ ﴾

(An-Naml 40)

"This is by the Grace of my Lord - to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his own self; and whoever is ungrateful, (he is ungrateful only for the loss of his own self). Certainly my Lord is Rich (Free of all needs), Bountiful."

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The Accent in Recitation of the Glorious Qur'an

النَّبر في تِلاوة القُرآن الكريم

النَّبر The Accent

تعريفه في علم الأصوات الحديث: هُو الضَّغْطُ على مَقْطَعٍ أَوْ حَرْفٍ معيّنٍ مِن حُرُوفِ الْكَلِمَةِ بِحَيْثُ يَكُونُ صَوْتُهُ أَعْلَى بِقَلِيلٍ مِمَّا جَاوَرَه مِنَ الْحُرُوف.

The نَبْر is defined in the modern study of sounds as: Pressure on a part or a specific letter of the word, so that its sound is a little louder than that of the juxtaposed letters.

This نَبْر (raising of the voice) varies from language to language, and from dialect to dialect. In the Glorious Qur'an the نَبْر is noted, Allah knows best, in the complete rules of recitation in five different circumstances.

The first circumstance of the نَبْر in recitation

الوقف على الْحَرْفِ الْمُشَدَّد Stopping on a letter that has a shaddah.

Examples: ﴿ مُّسْتَمِرٌّ ﴾ ﴿ ٱلْحَىُّ ﴾ ﴿ مُّسْتَقِرٌّ ﴾

All of these are examples in which the last letter of the word has a shaddah. We know that a shaddah on a letter indicates that the letter is divided in to two letters, the first letter: يَخْرُجُ بالتّباعد بَين طَرَفَي عُضْوِ النُّطْق, whereas the second: يَخْرُجُ بالتّصادم بَين طَرَفَي عُضْوِ النُّطق ; this is when the reader is continuing reading and not stopping on the word. When stopping on a word like this, we stop with one saakin letter, meaning يَخْرُجُ بالتّصادم بَيْن طَرَفَي عُضْوِ النُّطْق. It is then as if one letter has been dropped from the reading. It is for this reason that the learned reciters of the Qur'an warn of the necessity of an accent on this last letter, even on the letter preceding it, to point out to the listener that this one letter, is actually two. We drop the vowel, but do not eliminate the letter. An exception to the نَبْر (raising the voice) in this case is النون والميم المشددتان (The noon and meem with shaddah on them). These two letters with a shaddah have the most complete غنّة. This غنّة lets the listener know that there are two letters. Stopping on the word:

﴿ لَكِن ﴾ is therefore different than stopping on the word: ﴿ وَلَٰكِنَّ ﴾ and stopping on ﴿ كَانَ ﴾ is different than stopping on: ﴿ جَآنٌّ ﴾.

Another exception, Allah knows best, is stopping on a qalqalah letter that has a shaddah. When stopping on a word ending with a qalqalah letter with a shaddah, both letters of the shaddah are pronounced. Examples are in the following words: ﴿ وَتَبَّ ﴾ ﴿ ٱلْحَقُّ ﴾. When stopping on either of these words both باء and both قاف are pronounced. The first باء in the word وَتَبَّ, is pronounced with a sukoon, and the second is pronounced with a قلقلـــة. The same can be said about the two قاف in the word الحقّ. The نبر is then left out in this case, unless the qalqalah letter with a shaddah is preceded by a حرف مد, such as in:

﴿ يُشَآقِّ ﴾ and ﴿ حَآدَّ ﴾ for it then falls in to the third circumstance of النـــبر, which will be discussed subsequently, إن شاء الله .

The second circumstance of the نَبْر in recitation

There are two cases:

1. عند النُّطق بِوَاو مُشَدَّدةٍ قَبْلَها مَضْموم أو مَفْتُـوح This occurs when pronouncing a واو that has a shaddah and the letter before it has a dhammah or a fathah (فَتْحَـة). Examples: ﴿ ٱلْقُوَّةَ ﴾ and ﴿ قَوَّٰمُونَ ﴾.

2. عند النُّطق بِياء مُشددَّة قَبلها مَكسُور أو مَفتُوح When pronouncing a ياء that has a shaddah, and the letter before it has a kasrah or a fathah (فَتْحَة). Examples: ﴿ شَرْقِيَّةٍ ﴾ and ﴿غَيًّا﴾.

3. There is a نبر in these cases due to the possibility of incorrectly reciting a مـــد or lengthening the لين . In the example of ﴿ ٱلْقُوَّةَ ﴾ and ﴿ شَرْقِيَّةٍ ﴾ the واو and ياء are preceded by a vowel of its own category, meaning the واو is preceded by a ضمة, and the ياء is preceded by a كسرة. There is no مد here, and to avoid it, the واو and يـــاء are read with an نَبْـــر, making clear to the listener that there is no مـــد. Pressure on the letter cuts short its time, and therefore excludes the possibility of lengthening it. The same can be said of the واو and ياء that have a shaddah and are preceded by a fathah (فَتْحَـة), as in ﴿ قَوَّٰمُونَ ﴾, and ﴿ سَيَّارَةٌ ﴾. Fear of the reader creating a lengthened لين letter necessitates a نبر.

The third circumstance of the نَبْر in recitation

هُو عِندَ الانتِقَالِ مِنْ حَرْفِ مَدٍّ إِلَى الْحَرْفِ الأَوَّلِ مِنْ الْمُشَدَّد This occurs when changing over from a حرف مد to the first letter of a shaddah. The saakin letter occurs بالتصادم بين طَرَفَي عُضْوِ النُّطْـــق and the mouth was busy emitting the lengthened letter, it is necessary at the change over from the مد to the saakin letter (that occurs after it), that we put a نَبْـــر (an accent) in our recital. This نَبْر allows us to comply with reciting the saakin letter with تصَادُم بَين طَرَفَي عُضْوِ النُّطْـــق using a collision that leaves an acoustical mark. The saakin letter then makes its presence known quite clearly. If the تصَادُم (collision) is weak the letter is then pronounced with a weak sound, to such a degree that it may not even be heard. This mistake is heard from some people when they recite the word: ﴿ ٱلضَّآلِّينَ ﴾ with one لام with a كسرة instead of two لام, the first sakinah, and the second with a vowel. This mistake is due to the absence of the نَبْر.

The fourth circumstance of النَّبْر in recitation of the Glorious Qur'an

عِندَ الْوَقفُ عَلى همزةٍ مُتَطَرفَةٍ بَعد حَرْفِ مدٍّ أو لِـــين This occurs when stopping on a word that has a hamzah as the last letter preceded by a medd letter or leen letter. The reason for النَّبْر here is so the hamzah is not lost after the mouth was busy emitting the medd or leen letter. Remember, we do not stop on the همزة with a sukoon when there is a tanween with a fathah (فَتْحَـــة) on the همزة when it is the last letter of the word. Instead we stop with a مَدّ عِوَض, then there is no نَبْر.

Examples:

﴿ ٱلسَّمَـآءِ ﴾ ﴿ قُرُوٓءٍ ﴾ ﴿ ٱلنَّسِيٓءُ ﴾ ﴿ شَيْءٍ ﴾ ﴿ ٱلسَّوْء ﴾

The fifth circumstance of النَّبْر in recitation of the Glorious Qur'an

This circumstance encompasses three different words in three specific locations in the Qur'an, when these specific words are read in continuation with the following word. These three words are all past tense verbs in the dual form (meaning there are two subjects), which is formed with an alif. This alif, indicating two subjects, is followed by a sukoon as the first letter of the following word. The نَبْـــر is needed in these three places so the meaning of the verse is not confused. The نَبْـــر here is an indication that there is an alif of the dual form of the verb, but it was dropped due to the Arabic rule forbidding two saakin letters to be recited together (امتناع التقاء الساكنين). Without the نَبْـــر the listener may think the verb is male singular instead of male double. The نَبْـــر is used only when reciting these words in continuum with the next word, when stopping on these verbs with an alif indicating the dual form, there is no need for the نَبْر since the reason for it has disappeared.

﴿ ذَاقَا ٱلشَّجَرَةَ ﴾ [الأعراف:22]

﴿ وَٱسْتَبَقَا ٱلْبَابَ ﴾ [يوسف:25]

﴿ وَقَالَا ٱلْحَمْدُ لِلَّهِ ﴾ [النمل:15]

Characteristics of the Letters

صِفاتُ الحُرُوفِ

صِفَات الْحُرُوف The Characteristics of Letters

The characteristics of the letters are what differentiate letters from others that share the same articulation point. If the student of the Qur'an is not applying all the characteristics of the particular letter he/she is articulating, it will sound either like a totally different letter, or will sound incorrect at the very least. The correct application of the characteristics of the letters makes the letters clearer, and teaches the various timings of the saakin letters, a very important aspect to good Qur'anic recitation. Studying the characteristics makes clear which letters are strong in make up, and which are weak. From this it is clear that the study of the characteristics of the letters and their application is a very important part of tajweed. Indeed, the application of the characteristics of letters is what differentiates a good reciter from an average one.

تعريفها في اللغة هِيَ مَا قَامَ بِالشَّيءِ مِـــنَ الْمَعَـــانِي : Linguistic definition of characteristics: What serves the purpose of describing the meaning. This can be in the way of physical descriptions such as white and black, or can be abstract descriptions such as education.

في الاصطلاح هِيَ الْكَيْفِيَّةُ الْعَارِضَةُ لِلْحَرْفِ عِندَ حُصُولِهِ فِـــي الْمَخْـــرَجِ وَالَّـــتِي تُمَيِّـــزُهُ عَـــن غَيْـــرِه : Applied definition: The mode of demonstration of the letter when it occurs at its articulation point, which differentiates it from others (other letters).

Two Divisions of Characteristics

1. **الصِّفَات الأَصْلِيَّة Intrinsic or Basic Characteristics :** These are characteristics that are part of the intrinsic make up of the letter and never leave the letter. This is what will be discussed in this section.

2. **الصِّفَات العَرَضِيَّة Incidental or Conditional Characteristics:** These are characteristics which are present in a letter in some cases, and not present in the letter in other cases. An example of this would be إدغـــام. These are covered in other areas of this book (included in part one), and not discussed in this chapter.

الصِّفَات الأَصْلِيَّة Intrinsic or Basic Characteristics :

There are eight characteristics in pairs; each characteristic of the pair is opposite to the other characteristic in the pair. There are also seven singular characteristics that have no opposites. Every letter has at least four characteristics, one of each of the pairs of opposites.

Eight Characteristics that have Opposites ثَمَان صفات ذوات الأضدا[1]

الصفة The Characteristic		ضدها Its Opposite
الْهَمس The Whisper		الْجَهر The Apparent
الشدة The Strength	التوسط (الْبينيّة) The In Between	الرخاوة Softness
الاستعلاء The Elevated		الاستفال The Lowered
الإطباق The Adhesioned		الانفتاح The Opened

Seven Characteristics without Opposites سبع صفات لا أضداد لَهَا

1. الصفير The Whistle
2. اللين The Softness
3. الانحراف The Drifting
4. التكرار The Repetition
5. التفشي The Spreading Around
6. الاستطالة The Lengthening
7. الْغُنَّة The Nasalization

[1] Some scholars, and Imam Ibn Al-Jazaree is of them, mentioned two other characteristics with opposites, الإصمات والذلاقة (The forbidden and the fluent). These two characteristics are part of Arabic phonology, but have no application to tajweed of the letters nor effect on the pronunciation of the letters.

Characteristics that have Opposites الصفات التي لها أضداد

الْهَمْس The Whisper	الْجَهْر The Apparent
في اللغة : *الخفاء* Linguistic Definition: *Concealment*	في اللغة: *الإعلان* Linguistic Definition: *Apparent*
في الاصطلاح: جَرَيَانُ النَّفَسِ عِنْدَ النُّطْقِ بِالْحَرْفِ لِضَعفِهِ النَّاشِئ عَنْ ضَعفِ الاعْتِمَادِ عَلَيْهِ في مَخْرَجِه. **Applied tajweed definition:** Running on of breath when pronouncing the letter due to its weakness in its origin, which originated from weakness of relying on the letter at its articulation point of origin.	**في الاصطلاح**: انْحِبَاسُ جَرَيَانِ النَّفَسِ عِنْدَ النُّطْقِ بِالْحَرْفِ لِقُوَّتِهِ النَّاشِئَةِ عنْ قُوَّةِ الاعْتِمَادِ عَلَيْهِ في مَخْرَجِه. **Applied tajweed definition:** Imprisonment of the flowing of breath when pronouncing a letter due to its strength which originated from relying on the letter at its articulation point.
حروفها: "فَحَثَّهُ شَخْصٌ سَكَتْ" Its Letters	**Its letters: The rest of the Arabic alphabet**

الشِّدَّة The Strength	التَّوَسُّط (البَينيّة) The In-between	الرَّخَاوَة The Softness
في اللغة: *القُوَّة* Linguistic definition: *Strength*	في اللغة: *الاعْتِدَال* Linguistic definition: *Moderation*	في اللغة: *اللين* Linguistic definition: *Softness*
الشدة في الاصطلاح: اَلْحِبَاسُ جَرَيَانِ الصَّوتِ عِنْدَ النُّطْقِ بِالْحَرْفِ لِكَمَالِ الاعْتِمَادِ عَلَى الْمَخْرَجِ. **Applied tajweed definition:** Imprisonment of the running of the sound when pronouncing a letter due to complete reliance on the articulation point.	**التوسط في الاصطلاح:** كَوْنُ الْحَرْفِ بَيْنَ الصِّفَتَيْنِ أَيْ بَيْنَ صِفَةِ الشِّدَّةِ وَ صِفَةِ الرَّخَاوَةِ بِحَيْثُ يَنْحَبِسُ بَعْضُ الصَّوتِ وَ يَجْرِي بَعضُهُ عِنْدَ النُّطْقِ بِهِ. **Applied tajweed definition:** The letter is in between the two characteristics; between strength and softness so that the sound is partially imprisoned and partially running when pronouncing the letter.	**الرخاوة في الاصطلاح:** جريانُ الصَّوتِ مَعَ الْحَرْفِ لِضَعفِ الاعْتِمَادِ عَلَى الْمَخْرَجِ. **Applied tajweed definition**: Running on of the sound with the letter due to weakness in reliance on the articulation point.
حروف الشدة: "أَجِدْ قَطٍ بَكَتْ"	حروف التوسط: "لِنْ عُمَرْ"	**Its letters: the rest of the Arabic alphabet**

Fruits of the Characteristics of الشِّدَّة والتَّوَسط والرَّخَاوَة

There are 28 letters that can be voweled, alif is not included in the number, since the alif never has a vowel and is always saakinah. The vowels are equal in timing between all letters, no matter whether the letter has the characteristic of شِدّة (strength), تَوَسط (in between), or رخَـاوة (softness). No letter is longer than another when they are voweled; all vowels are equal. An example can be drawn in the word "ضَـرَبَ"; each letter has a vowel, and in this word it so happens that all the letters have a fathah (فَتْحَـة) as a vowel. The first letter in this word is a ضاد, which has the characteristic of رخاوة, or softness, the second letter is a راء, which has the

characteristic of توسط (in between softness and strength), and the third letter is a باء, which has the characteristic of شِـــدّة (strength); yet when this word is recited properly, the timing of the ضاد، راء، والباء are equal. No voweled letter is longer in timing than the other.

When there is a sukoon on the Arabic letters, the case is different. There is a difference in timing of the saakinah letters depending on whether they have the characteristic of شِـــدّة or توسط, or رخاوة. The shortest timing for saakinah letters is for the letters of شِـــدّة (which are: "أجد قطٍ بكت"). The saakinah توسّط letters have a longer timing than those of شِـــدّة, and the saakinah letters of the رخاوة group have a longer timing than that of the تَوَسّط group of letters (the لِنْ عُمَر group).

All saakinah رخاوة letters have equal timing to each other. This means that سْ should have the same timing as حْ, and هْ , as well as all other letters of this group of رِخْوَة. In the same line of thought, all letters of تَوَسّط that have a sukoon are equal in timing to each other. The لْ should have the same timing as رْ, etc. This law of equality among similes was documented by Al-Imam Al-Jazaree, in his poem مَنْظُومَةُ: الْمُقَدِّمَةُ فِيمَا يَجِبُ عَلَى قَارِئِ القُرْآنِ أَنْ يَعْلَمَهِ, when he said:

واللَّفْظُ فِي نَظِيْرِهِ كَمِثْلِهِ (and the parallel of an utterance is the same as it).

If we look at the first aayah of the Faatihah, we can analyze this further.

﴿ بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ ۝١ ﴾ [الفاتحة:1]

The first letter of the first word, بِسْمِ has a vowel, so it takes the time that all vowels have of one vowel count. The second letter is a سين with a sukoon, and we know that the ســـين has the characteristic of رخاوة, and we also know that the رخاوة group of letters has the longest timing of all the other letters, when saakin. We keep in mind though, that all رخـــاوة letters that are saakinah are equal in length to each other. The third letter, a مـــيم has a vowel, so it has the timing that all voweled letters have. The fourth letter that is pronounced is the saakin letter of the shaddah, a لام ساكنة, in the word: ٱللَّهِ and of the تَوَسّـــط group, so it gets a timing a little shorter than that of the سين ساكنة that was in the previous word. The next letter is the second لام of the شَـــدّة, a laam with a fathah (فَتْحَـــة), and this gets the timing all voweled letters get. After this is an alif, which is always in a lengthened state, and it receives the measure of two

vowel counts. After that, there is a هـــاء with a kasrah, so it receives the timing of one vowel count, equal to all other vowels. The next pronounced letter is the first part of the shaddah on the راء, a راء with a sukoon; this is the first pronounced letter of the word: ٱلرَّحۡمَٰنِ. The راء is of the تَوَسّط group of letters, so it receives an in between amount of timing, exactly the same timing of the laam saakinah in the word ٱللَّهِ. The following letter is the second part of the shaddah, a راء with a fathah (فَتْحَة) , so it receives one vowel count of timing. After this there is a حـــاء with a sukoon on it. This letter is of the رخـــاوة group of letters, and as previously discussed they have the longest timing of all saakinah letters. The مـــيم that follows this has a fathah (فَتْحَة), and therefore receives one vowel count. It is followed by an alif, which receives the equal of two vowel counts. The نـــون with a كَـــسْرَة that comes after the alif receives one vowel count. The next pronounced letter is the first part of the راء that has a shaddah on it, a راء ساكنة of the word: ٱلرَّحِيمِ. It is of the تَوَسّـــط group of letters, so it receives an in between amount of timing, and equal to all other letters of this same group. The following letter is the second part of the shaddah, a راء with a fathah, so it receives one vowel count of timing. After this, there is a حاء with a kasrah on it, and it therefore receives one vowel count. A يـــاء مديـــة comes next, and as previously studied in the mudood section, it receives two vowel counts if not followed by a hamzah or sukoon. In this case, we will be stopping on the word ٱلرَّحِيمِ and therefore will be putting a circumstantial sukoon on the ميم. There is then a مَـــدّ عَـــارِض لِلسُّكُون, and the ياء therefore will be lengthened 2, 4, or 6 counts. The last letter, a مـــيم will be stopped on with a sukoon, and therefore will have an "in between" amount of timing on it; the same of all saakinah letters of the تَوَسّط group of letters.

In conclusion, all voweled letters are equal in time to one another; all getting one vowel count. Saakinah letters have different lengths of timing depending on which group they belong to. The letters of the رخـــاوة group have the longest timing, yet they are equal in timing to each other. The تَوَسّـــط group of letters have a shorter amount of timing when saakinah, but again, equal to each other. The شِدّة letters have the shortest timing of all the saakinah letters, and are equal to each other.

الاسْتِعْلاء The Elevated	الاسْتِفَال The Lowered
في اللغة: الارْتِفَاع Linguistic definition: *Elevation*	في اللغة: الانْخِفَاض Linguistic definition: *Dropping or Lowering*
في الاصطلاح:اتِجَاهُ ضَغْطِ الْحَرْفِ إِلَى الْحَنَكِ الأَعْلَى نَتِيجَةُ ارْتِفَاعِ أَقْصَى اللِّسَانِ عِنْدَ النُّطْقِ بِالْحَرْفِ الْمُسْتَعْلِي. **Applied tajweed definition**: Directing pressure of the letter to the roof of the mouth due to an elevation of the deepest part of the tongue when pronouncing an "elevated" letter [letter from this group].	**في الاصطلاح**: عَدَمُ انْضِغَاطِ الْحَرْفِ إِلَى الحَنَكِ الأَعْلَى لِعَدَمِ ارْتِفَاعِ أَقْصَى اللِّسَانِ عِنْدَ النُّطْقِ بِالْحَرْفِ الْمُسْتَفِل. **Applied tajweed definition**: The absence of pressuring the letter to the roof of the mouth due to the lack of raising the deepest part of the tongue when pronouncing a "lowered" letter [letter from this group].
حروفها: "خُصَّ ضَغْطٍ قِظ"	**The rest of the letters in the Arabic alphabet**

الإطْبَاق The Adhesion	الانْفِتَاح The Open
في اللغة: الالْتِصَاق Linguistic definition: *Adhering*	في اللغة: الافْتِرَاق Linguistic definition: *Separation*
في الاصطلاح: انْحِصَارُ الصَّوْتِ بِالْحَرْفِ الْمُطْبَقِ بَيْنَ اللِّسَانِ والْحَنَكِ الأَعْلَى. **Applied tajweed definition**: The compression of the sound of the "اطْبَاق" letter between the tongue and roof of the mouth.	**في الاصطلاح**: عَدَمُ انْحِصَارِ الصَّوْتِ بِالْحَرْفِ الْمُنْفَتِح بَيْنَ اللِّسَانِ وَالْحَنَكِ الأَعْلَى. **Applied tajweed definition**: The absence of compression of the sound of the letter of "انْفِتَاح" between the tongue and the roof of the mouth.
حروفها: "صادُ ضادُ طاءُ ظاءُ "	**The rest of the Arabic alphabet**

الصفات التي لا ضد لها Characteristics that have no Opposites

الصَّفير The Whistle

تعريفه في اللغة: هو حِدَّةُ الصَّوْت

Its linguistic definition: *Sharpness of sound*

في الاصطلاح: حِدَّةٌ فِي صَوْتِ الْحَرْفِ تَنْشَأُ عَنْ مُرُورِهِ فِي مَجْرىً ضَيِّق.

Its Applied Definition: Sharpness in the sound of the letter produced from it transversing through a tight passage.

حروفها ثلاثة هي: الصّاد– الزّاي– السّين Its letters are three:

اللِّيْن The Softness

في اللغة: السهولة Its linguistic definition: *Easiness*

في الاصطلاح: خُرُوجُ الْحَرْفِ مِنْ مَخْرَجِهِ بِسُهُولَةٍ مِنْ غَيْرِ كُلْفَةٍ عَلَى اللِّسَان.

Its Applied Definition: Emitting the letter from its articulation point with ease without effort from the tongue.

حروفها: الواو و الياء اللينيّتان، أي: الواو و الياء الساكنتان المفتوحة ما قبلهما Its letters

الانحراف The Drifting

الْمَيْل : Its linguistic definition: *Drifting* في اللغة

في الاصطلاح: مَيلُ صَوتِ الْحَرْفِ لِعَدَمِ كَمَالِ جَرَيَانِه بِسَبَبِ اعْتِرَاضِ اللِّسَانِ طَرِيقَه.

Its Applied Definition: Drifting of the sound of the letter due to the incomplete running caused by the tongue turning from its path.

حروفها Its letters : اللام و الراء

الفَرْق بَيْن انْحراف اللام والراء: The difference between the "drifting" in the لام and راء

يَكونُ انْحِـرَاف صَـوْتِ الـلامِ إلى جَـانِبَيْ طَـرَفِ اللِّـسَانِ لاعْتِـرَاضِ الطَّـرَف طَرِيـق الـلام، أمّا الرَّاء فَبالعكس: يَنْحَرِفُ الصَّوتِ بِهَا مِنْ جَانِبَيْ طَرَفَ اللِّسَانِ إلى وَسَطِهِ.

The deviation of the sound of the لام is to the sides of the tip due to the tip blocking the route of the لام. The deviation of the sound of the letter راء is from the sides of the tongue in to the middle of the tongue.

The tip of the tongue closes off the articulation point of the لام , the sound then deviates off towards the sides of the tongue.

The راء sticks at the front of the tip to the articulation point, and the sound needs to escape so that there will not be تكرار (the next characteristic to be discussed). A small space at the very tip of the tongue is made so the sound can escape out of the mouth, excess trilling of الـراء is avoided. This is the reason both of these letters have the characteristic of توسـط instead of رخاوة.

التَكْرَار The Repetition

تعريفه في اللغة: *إعادة الشيء مرة أو أكثر* Its language definition: *Repetition of something once or more.*

في الاصطلاح :ارْتِعَادُ طَرَفِ اللِّسَانِ عِندَ النُّطْقِ بِالرَّاءِ ارْتِعَادًا خَفِيًّا نَتِيْجَةَ ضِيقِ مَخْرَجِهَا، ولْيَحْذَرِ القَارِئُ مِنَ الْمُبَالِغَةِ فِي التَّكْرِيرِ الْمؤَدِّي إِلى ظُهُورِ أَكْثَرَ مِن رَاءٍ.

Its Applied Definition: The light trilling of the tongue when pronouncing the راء due to its tight articulation point. The reciter should be careful not to exaggerate the repetition leading to the occurrence of more than one of the letter راء.

حرفه حرفٌ واحد وهُو: الراء Its letter

التَفَشِّي The Spreading around

تعريفه في اللغة : *الانتشار* Its definition : *Spreading around*

في الاصطلاح:هُوَ انْتِشَارُ صَوْتِ الشِّينِ ابْتِدَاءً مِنْ مَخْرَجِهِ حَتَّى يَصْطَدِمَ بِالصَّفْحَةِ الدَّاخِلِيَّةِ لِلأَسْنَانِ العُلْيَا.

Its Applied Definition: Spreading the sound of the letter "sheen" starting from its articulation point until it collides with the inner plates of the top teeth.

حرفه حرفٌ واحد وهو: الشين Its letter

الاسْتِطَالة The Lengthening

تعريفها في اللغة: الامْتِدَاد Its linguistic definition : *Lengthening*

في الاصطلاح: هِيَ انْدِفَاعُ اللِّسانِ إلى الأَمَامِ بَعْدَ اصْطِدَامِهِ فِي الْمَخْرَجِ نَتِيجَةً لِضَغْطِ الصَّوْتِ عَلَيْـــهِ حَتَّـــى يُلامِسَ رَأْسُ اللِّسَانِ أُصُولَ الثَّنِيَّتَيْنِ العُلْيَيْنِ.

Its Applied Definition: It is the pushing of the tongue forward after it collides at its articulation point, and this is due to the influence the compression of sound on it (the tongue), until the tip of the tongue lightly touches the gum line of the two top front incisors. Note: The forward pushing is mechanical; the sound should not travel forward with this involuntary movement. If the sound went forward with it, the sound of الضّاد would then end up sounding like a دال, which is incorrect. The lengthened sound of الـــضّاد is that of its characteristic of رخاوة and should be as long as الرخاوة in any other letter that has رخاوة.

الضاد: حَرْفه حَرْفٌ وَاحِدٌ وَهُو Its letter

الْغُنَّة The Nasalization

تَعريفُها في اللّغَة: صَوْتٌ أَغَنٌّ يَخْرُجُ مِنَ الْخَيشُوم.

Its linguistic definition: A nasal sound that is emitted from the nose.

This is a required or intrinsic characteristic of the نـــون and مـــيم and cannot be separated from these two letters.

A note about the نون and ميم and the reason for them being in the متوسط group.

If we dissect the مخرج and characteristic of the غنة in the نون and مـــيم into separate entities, we can understand why the two letters are of the متوســـط group. Closing off the nostrils can eliminate the characteristic of the غنة. When this is done and we try to say نون or ميم, we notice that there is imprisonment of the running of the sound (شـــدة). On the other hand, if we emit a غنة without using any مخرج of a letter, it is noticed that there is running of the sound (رخـــاوة). When we put the two together again, we end up with متوسط.

The Characteristics as Documented in الْجَزَرِيّة Poem on Tajweed

Al-Imam Al Jazaree in his poem مَنْظُومَةُ: الْمُقَدِّمَةُ فِيمَا يَجِبُ عَلَى قَارِئِ الْقُرْآنِ أَنْ يَعْلَمَـــه , laid out the characteristics and their letters to make their memorization easier.

[بَابُ صِفَاتِ الْحُرُوفِ]

(٢٠)

صِفَاتُهَا : جَهْرٌ وَرِخْوٌ مُسْتَفِلْ مُنْفَتِحٌ مُصْمَتَةٌ ، وَالضِّدَّ قُلْ

مَهْمُوسُهَا : فَحَثَّهُ شَخْصٌ سَكَتْ شَدِيدُهَا لَفْظُ : أَجِدْ قَطٍ بَكَتْ

وَبَيْنَ رِخْوٍ وَالشَّدِيدِ : لِنْ عُمَرْ وَسَبْعُ عُلْوٍ : خُصَّ ضَغْطٍ قِظْ حَصَرْ

وَصَادُ ضَادُ طَاءُ ظَاءُ : مُطْبَقَهْ وَفَرَّ مِنْ لُبِّ : الْحُرُوفُ الْمُذْلَقَهْ

صَفِيرُهَا : صَادٌ وَزَايٌ سِينُ قَلْقَلَةٌ : قُطْبُ جَدٍ ، وَاللِّينُ

وَاوٌ وَيَاءٌ سُكِّنَا ، وَانْفَتَحَا قَبْلَهُمَا ، وَالِانْحِرَافُ : صُحِّحَا

فِي اللَّامِ وَالرَّا ، وَبِتَكْرِيرٍ جُعِلْ وَلِلتَّفَشِّي : الشِّينُ ، ضَاداً : اسْتَطِلْ

The meaning of the lines of poetry is:

Its [the letter's] characteristics are apparent (جهر), softness (رخو or رخـــاوة) and lowered (مستفل\استفال), opened (منفتحة\ انفتاح), desisted (مـــصمتة\إصمات), and the opposite [of them] say: [The following are the opposites of these named characteristics and their letters. [The first group of characteristics has the remaining letters left after the opposite characteristic's letters are taken out.] Its whispered (همـــس\مهمـــوس) [letters are] "فَحَثَّه شَخْصٍ سَكَت", its strengthened (شِدَّة\شَديد) [letters are] "أجِد قَطٍ بَكَت" and between soft and strengthened (رخو والشديد) [are the letters] "لِنْ عُمَـــر", and the seven elevated are gathered (استعلاء\علو) [in the phrase of] "خُصَّ ضَغْطٍ قِظ". [The letters] صاد، ضاد، طاء، ظاء [have the characteristic of] (اطباق\مطبقة), [and] "فَـــرَّ مِـــن لُـــب" [have the characteristic of](ذلاقة مذلقة). Its whistle (صفير) [has the letters of] صاد، زاي، سين. The قلقلـــة [has the

letters] "قُطْبُ جَـدٍ" [2] [And the letters of] softness (اللين) [are] واو and يـاء [that have a] sukoon and a fathah (فَتْحَة) before them, and the drifting (الانحِرَاف) is correct on the لام and the راء, and on it [the راء] the repetition (التكريـر \ التكـرار). And [the characteristic of] spreading (التفشي) is on the شين, and [the letter] ضـاد has the characteristic of lengthening (استطالة\استطل).

تقسيم الصفات من حيث القوة والضعف Divisions of Characteristics According to Strength and the Weakness

The preceding characteristics are divided into three groups:

الصِّفات القويَّة: The Strong Characteristics

الجهر، الشدة، الاستعلاء، الإطباق، الصَّفير، القلقلة، الانحراف، التَّكرير، التَّفشي، الاستطالة، الغُنَّة

الصفات المتوسطة: The Middle Characteristics

التوسط (البَينيَّة)

الصِّفات الضَّعِيفة: The Weak Characteristics

الهمس، الرخاوة، الاستفال، الانفتاح، اللين

From these categories, we can then divide the letters into similar classifications. Letters that are strong (حـروف قويـة) are those that have all the strong characteristics. An example of this is الطـاء. Weak letters (حـروف ضـعيفة) are those that have all the weak characteristics in it. A sample of a weak letter is الْهَـــــــاء. The intermediary letters (حـروف متوسـطة) are the letters that have a mixture of strong characteristics and weak characteristics. An example of this is in اللام.

[2] The "qalqalah" is considered by many to be a presented characteristic and not an intrinsic characteristic, and such is the opinion of his eminence, Sheikh Dr. Ayman Swayd. It is for that reason that the qalqalah was not explained in this section.

Velarization andAttenuation
(Tafkheem and Tarqeeq)

التَّفخيم والتَّرقيق

التَّفْخِيم وَالتَّرقيق Velarization and Attenuation (Tafkheem and Tarqeeq)

تعريف التَّفْخِيم في اللُّغة: هُوَ التَّسمين

The linguistic definition of tafkheem: *Fattening*

تعريفه في الاصطلاح: هو سِمَنٌ يَدْخُلُ عَلَى جِسْمِ الْحَرْفِ أَيْ صوتِهِ فيَمْتَلئ الفَمُ بِصَدَاه

Its applied definition: It is heaviness (fatness) that enters the body of the letter, so that the mouth is filled with its reverberation (echo).

The method of making a letter have the characteristic of tafkheem is: elevating the posterior tongue to the roof of the mouth (soft palate), creating more space between the roof of the mouth and the bottom of the mouth, and focusing the pressure of the letter to the roof of the mouth (اتِّجَاه ضَغْط الصَّوْتِ إِلى الْحَنَكِ الأَعْلى).

تعريف التَّرقيق في اللُّغة: هو التَّنحيف

The linguistic definition of tarqeeq : *Thinness*

تَعْريفه في الاصطلاح: هُوَ نُحُولٌ يَدْخُلُ عَلى جِسْمِ الْحَرْفِ فَلا يَمْتَلئ الفَمُ بِصَدَاه

Its applied definition: It is a thinness that enters the body of the letter, so the mouth is not filled with its reverberation (echo).

The Arabic letters are divided into three groups as to tafkheem and tarqeeq:

1. حروف تفخم دائمًا Letters that always have tafkheem. These are the seven letters in the group: خُصَّ ضَغْطٍ قِظْ. They are also called حروف التَّفخيم (the tafkheem letters).

2. حروف تفخم تارة وترقق تارة أخرى Letters which have tafkheem sometimes and tarqeeq other times.

   a. الألف المدّيّة The lengthened alif.

   b. اللام مِن لَفظ الجَلالة The lam in the name of ﴿الله﴾.

   c. الراء

3. حروف ترقق دائمًا Letters that always have tarqeeq. This group consists of the rest of the Arabic alphabet.

الحروف التي تفخم دائمًا (حروف التفخيم) The Letters That Always Have Tafkheem

The seven letters of the اسْتِعْلاء group make up this category. The letters of اسْـــتِعْلاء are in the group: خُصَّ ضَغْطٍ قِظ. These letters do not all have the same degree of tafkheem, instead there are differences according to the letter's characteristics, and the strength or weakness of these characteristics. Every time a letter has a strong characteristic, its tafkheem is stronger. The إطباق letters (الصّاد والضّاد والطّاء والظّاء) are stronger in tafkheem than the rest of the اسْتِعْلاء letters due to the compression of the sound between the tongue and the roof of the mouth in conjunction with the elevation of the tongue. The ranking of the اسْتِعْلاء letters from strongest is الطّاء then الضّاد, then الصّاد, then الظّاء, then القاف, then الغين, then الْخَاء.

مرَاتب التَّفْخِيم Levels of Tafkheem

There are two different schools of thought when it comes to tafkheem. Both are correct, but the reader should follow one or the other in their reading.

A. Three Levels of Tafkheem

This school of thought has three different levels in tafkheem. The strongest being the tafkheem letter that has a فَتْحَة, the second being the tafkheem letter with a ضَـــمّة, and the third level, the tafkheem letter with a كـــسرة. The saakin tafkheem letter follows the level of tafkheem of the vowel on the letter before it. This means if the tafkheem letter is saakin, and the letter before it has a fathah, then the tafkheem letter will be at the highest level of tafkheem. The saakin tafkheem letter preceded by a kasrah is at the lowest level of tafkheem. Sheikh Mohammed Al-Mutawali (الشيخ محمد المُتولي) described these levels in the following lines:

ثُمَّ الْمُفَخَّمَاتُ عَنْهُمْ آتِيَهْ عَلَى مَرَاتِبٍ ثَلَاثٍ وَهِيَهْ:

مَفْتُوحُهَا، مَضْمُومُهَا، مَكْسُورُهَا وَتَابِعٌ مَا قَبْلَهُ سَاكِنُهَا

فَمَا أَتَى مِنْ قَبْلِهِ مِنْ حَرَكَهْ فَافْرِضْهُ مُشْكَلاً بِتِلْكَ الْحَرَكَهْ

Then the heavy ones come with three levels and they are:

The one with a fathah (فَتْحَــة), then the dhammah, then the kasrah, and the saakin follows what preceded it

So what came before it in a vowel, then assume for it as the harakah that vowel.

The Five Levels of Tafkheem

The second school of thought of tafkheem has five levels. The highest level being a tafkheem letter being followed by a long alif (for example فَطــال). The second level is a tafkheem letter with a fathah (فَتْحَــة) on it (such as وَصَــدَقَ). The next level that of a tafkheem letter having a dhammah (as in قُتِلَ.) The next level is a tafkheem letter with a sukoon (for example يَغْلِب). And the last level, that of a tafkheem letter with a kasrah (such as صِرَاطًا). This school of thought as to tafkheem varies from the previous three level school in a few ways. First, the tafkheem letter with a fathah (فَتْحَة) has two categories, that of a fathah (فَتْحَــة) followed by an alif, and then a fathah (فَتْحَــة) not followed by an alif. This school also varies from the previous one in that the tafkheem letter with a sukoon has its own level of tafkheem, whereas the other school of thought has the saakin letter following the tafkheem level of the vowel on the letter preceding it. This means that there will be a difference of tafkheem between the saakin letters in this group, which are not affected by the vowel of the letter preceding it, and the other group which is totally affected by the vowel on the letter preceding it. For example, a saakin tafkheem letter preceded by a fathah (فَتْحَة) in the three level school of thought, will have the highest ranking of tafkheem, whereas a saakin tafkheem letter of this five level school of thought, will have the 4th degree of tafkheem. الشيخ المُتولي described the five levels of tafkheem in the following lines:

وَقِيلَ: بَلْ مَفْتُوحُهَا مَعَ الْأَلِفْ وَبَعْدَهُ الْمَفْتُوحُ مِنْ دُونِ أَلِفْ

مَضْمُومُهَا، سَاكِنُهَا، مَكْسُورُهَا فَهَـٰذِهِ خَمْسٌ أَتَاكَ ذِكْرُهَا

فَهْيَ وَإِنْ تَكُنْ بِأَدْنَى مَنْزِلَهْ فَخِيمَةٌ قَطْعاً مِنَ الْمُسْتَفِلَهْ

فَلَا يُقَالُ : إِنَّهَا رَقِيقَهْ كَضِدِّهَا، تِلْكَ هِيَ الْحَقِيقَهْ

and it is said, "No, they are [the ranks] the fathah (فتحـــــة) followed by an alif and after it a fathah (فَتْحَة) without an alif

the one with the dhammah, the saakin, the one with the kasrah; so that is five, its mention came to you".

and if it is in the lowest level, it has tafkheem, cut off from the istifaal (lowering of the tongue)

So it cannot be said it has tarqeeq , like its opposite, that is the truth.

الحُرُوف التي تُرَقق تارة وَتُفخم تَارة أُخرى Letters that are Lightened Sometimes and are Made Heavy Other Times

الألـــف - The alif is not characterized as having tafkheem or tarqeeq, but instead it is known to follow the letter preceding it as to tafkheem or tarqeeq. If a tafkheem letter precedes it then it also has tafkheem. Examples of this are in: ﴿ ظَلَمَةٌ ﴾, ﴿ فَطَالَ ﴾ and ﴿ ٱلْفُرْقَانَ ﴾. If the alif occurs after a letter with tarqeeq, the alif also then has tarqeeq, as in: ﴿ لِسَان ﴾ and ﴿ نَادَىٰ ﴾.

اللام من لفظ الجلالة The Lam of the Name of The Majesty (Allah, Ta'aalaa)

The Lam of the Name of Allah has Tafkheem in the Following Three States:

- إذا كان ما قبلها مفتوحًا If what precedes the Name of Allah has a fathah (فَتْحَة), such as in: ﴿ قَالَ ٱللَّهُ ﴾ ﴿ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴾
- إذا كَان ما قبلها مضمومًا If what precedes the Name of Allah has a dhammah, such as in: ﴿ رَسُولُ ٱللَّهِ ﴾ ﴿ وَكَلِمَةُ ٱللَّهِ ﴾
- إذا كَانَ مَا قَبْلها سَاكِنًا مَسْبُوقًا بِفَتح أو بِضَمٍّ If what precedes the Name of Allah is saakin and what is before that has a fathah (فَتْحَة) or a dhammah. An example of this is in: ﴿ وَعَلَى ٱللَّهِ ﴾

The Lam of the Name of Allah Has Tarqeeq in the Following States:

- إذا كَان مَا قَبْلَهَا مَكْسُورًا كَسْرًا أَصْلِيًّا أَوْ كَسْرًا عَارِضًا، سِوَاء كَان مُتَّصِلاً بِهَا أم مُنْفِصلاً
  If it was preceded by a fixed kasrah or a conditional (incidental) kasrah even if it is connected to it (the Name of Allah) or separated from it. For example: ﴿ لِلَّهِ ﴾ ﴿ لأَمْرِ ٱللَّهِ ﴾ (fixed), and ﴿ قُلِ ٱللَّهُمَّ ﴾ and ﴿ بَلِ ٱللَّهُ ﴾ (incidental or conditional vowel).
- إذا كَان مَا قَبْلَهَا سَاكِنًا وَقَبْلَهُ كَسْر If it was preceded by a saakin and the letter before that has a kasrah, such as in: ﴿ فَسَوْفَ يَأْتِى ٱللَّهُ ﴾ ﴿ غَيْرُ مُعْجِزِى ٱللَّهِ ﴾.

الرّاء

The راء has eight cases in which it has tafkheem, four cases in which it has tarqeeq, and two cases that allow either tafkheem or tarqeeq.

The Eight Cases in which the راء has Tafkheem:

1. إذا كَانَتْ مَفْتُوحَة If it has a fathah (فَتْحَة), such as in: ﴿ رَمَضَانَ ﴾.

2. إِذَا كَانَتْ سَاكِنَةً وَقَبْلَهَا مَفْتُوح If it is saakinah and before that is a fathah (فَتْحَة), as in: ﴿ مَرْقَدِنَا ﴾.

3. إذا كَانَتْ سَاكِنَةً وَقَبْلَهَا سَاكِنٌ غَيْر الياء وَمَا قَبْلَهُ مَفْتُوح If it is saakinah and the letter before it has a sukoon, and the letter before that has a fathah, (فتحة) as in: ﴿ وَٱلْعَصْرِ ﴾.

4. إذا كَانَتْ مَضْمُومَة If it has a dhammah, as in: ﴿ كَفَرُواْ ﴾.

5. إذا كَانَتْ سَاكِنَةً وَمَـا قَبْلَهَـا مَـضْمُوم If it has a sukoon, and the letter before it has a dhammah, as in:﴿ ٱلْقُرْءَانُ ﴾.

6. إ ذا كَانَت سَاكِنَةً وَقَبْلَهَا سَاكِنٌ وَمَا قَبْلَهُ مَـضْمُوم If it is saakinah, preceded by a saakin, preceded by a dhammah, as in : ﴿خُسْرٍ.﴾

7. إذا كَانَت سَاكِنَةً وَقَبْلَهَا كَسْرٌ عَارِضٌ (كسر هَمْزَة وَصل) If it is saakinah and preceded by a conditional (incidental) kasrah (this is in the hamzah al-wasl). The راء is said with tafkheem when preceded by hamzah al-wasl, if we start on the hamzah al-wasl with a kasrah, or if continuing from the previous word. If we start on the hamzah al-wasl, the kasrah is مَلفوظة (pronounced), if we are continuing from the previous word the kasrah is مُقَدّرة. Examples: ﴿ ٱرْتَضَىٰ لِمَن ﴾ and ﴿ ٱرْجِعُواْ ﴾.

8. إذا كَانَتْ سَاكِنَةً وَقَبْلَهَا مَكْسُورٌ وَبَعْدَهَا حَرْفُ اسْتِعْلاءٍ غَيْرُ مَكْسُور If it is saakinah and before is a kasrah, and after it (الراء) a letter of استعلاء that does NOT have a kasrah. As in: ﴿ قِرْطَاسٍ ﴾ and ﴿ مِرْصَادًا ﴾.

The Four Cases in which the راء has Targeeq

1. إذا كانَت مكسُورة If it has a kasrah, as in: ﴿ ٱلرِّيحُ ﴾ and ﴿ كَرِيمٍ ﴾.

2. إذا كَانَتْ سَاكِنَةً وَقَبْلَهَا مَكْسُورٌ وَلَيْسَ بَعْدَهَا حَرْفُ اسْتِعْلاء If it is saakinah, and a kasrah precedes it and the letter following it is NOT a letter of استعلاء. This is exemplified in the word: ﴿ فِرْعَوْنَ. ﴾.

3. إذا كَانَتْ سَاكِنَةً وَقَبْلَهَا سَاكِنٌ وَقَبْلَهُ مَكْسُور If it is saakinah, and the letter before it is saakin, and the letter before that has a kasrah. An example of this is: ﴿ حِجْرٌ ﴾ (when stopping on this word).

4. إذا كَانَتْ سَاكِنَةً وَقَبْلَهَا يَاءٌ سَاكِنَةٌ If it is saakinah, and a ياء saakinah precedes it. The راء in this case has تَرْقِيق no matter what kind of vowel precedes the ياء saakinah. This is exemplified in the words: ﴿ ٱلْخَبِيرُ ﴾, ﴿ ضَيْرَ ﴾, and ﴿ خَيْرٌ ﴾ (when stopping on these words).

The Cases Where Both Tafkheem and Tarqeeq are Allowed of the راء

إذا كَانَت الرَّاءُ سَاكِنَةً وَقَبْلَهَا مَكسُورٌ وَبَعْدَهَا حَرْفُ اسْتِعْلاءٍ مَكْسُور If the راء is saakinah, and it is preceded by a kasrah, and followed by a letter of the استعلاء group, and this اسْتِعلاء letter has a kasrah. There is only one example of this in the Holy Qur'an, and that is the word ﴿ فِرْقٍ ﴾ in aayah 63 of سورة الشّعراء. The two different ways of reading the راء apply when continuing the reading, not when stopping. When stopping on the word فِرْق the راء has tafkheem, according to the eighth case in which the راء has tafkheem.

إذا كَانَتْ الرَّاءُ سَاكِنَةً وَقَبْلَهَا حَرْفُ اسْتِعْلاءٍ سَاكِن وقَبْلَهُ مَكْسُور If the راء is saakinah and it is preceded by a saakin letter, which is preceded by a kasrah, and the saakin letter which precedes the راء , is a letter of the اسْتِعْلاء group. There are two words in the Qur'an that have these circumstances when stopping on them. They are the words ﴿عَيْنَ ٱلْقِطْرِ﴾ which is in aayah 12 of surah سبأ and the word ﴿ مِّصْرَ ﴾ which is in aayah 21, and 99, of سورة يُوسُف, and verse 51 of سورة الزُّخْرُف. These two words can be read with tafkheem or tarqeeq of the راء when stopping on them.

الحروف التي ترقق دائمًا The Letters that Always have Tarqeeq

The rest of the letters in the استفال group that remain always have tarqeeq. These are all letters of الاستفال except الألف المدّيّة, the لام من لفظ الجلالة and the راء.

The Two Alike, the Two Similar, the Two Close, and the Two Far

المُتماثِلان والمُتَجانِسان والمُتَقاربان والمُتَباعِدان

الْمُتَمَاثِلان وَالْمُتَجَانِسان وَالْمُتَقَارِبان وَالْمُتَبَاعِدَان

The study of the relationship two letters have to each other when they meet in writing and pronunciation is important in determining whether the first letter is pronounced clearly, or whether there is a possibility or even a requirement of the first letter merging into the second. This chapter explains the four possible different categories the two meeting letters can fall into, as well as the rules applied for each group or special letters within a group.

The meeting of two letters is of three different ways:

1. لتقاؤهما في اللفظ والخط The meeting of the two letters in pronunciation and writing, in that there is no separation in them, such as the two بـــاء in ﴿ وَلَا يَغْتَب بَّعْضُكُم ﴾ and the two لام in ﴿ هَل لَّكُم ﴾.

2. التقاؤهما في الخط فقط The meeting of the two letters in writing only, such as in ﴿ إِنَّهُۥ هُوَ ﴾. Here the two هاء are next to each other, but the مد صلة prevents them from being pronounced together, by the way we read (حفص عن عاصم).

3. التقاؤهما في اللفظ فقط The meeting of the two letters in pronunciation only, as in ﴿ أَنَا۠ ٱلنَّذِيرُ ﴾. In this case the alif separates the two نون from each other, but since the alif is not pronounced, the two نون meet.

The first type is what will be discussed. The second type does not apply to the reading of حفص عن عاصـــم . The third type does not enter this section. The two letters can be next to each other within one word, or between two different words.

The Two Alike, the Two Similar, the Two Close, and the Two Far
الْمُتَمَاثِلان وَالْمُتَجَانِسان وَالْمُتَقَاربان وَالْمُتَبَاعِدَان

The first type of meeting of two letters is divided into four divisions:

1. الْمُتَمَاثِلان
2. الْمُتَجَانِسان
3. الْمُتَقَارِبان
4. الْمُتَبَاعِدان

1. الْمُتَمَاثِلان The Two Like Each Other

تعريف: هُمَا الْحَرْفَانِ اللَّذَانِ اتَّحَدَا فِي الْمَخْرَجِ وَالصِّفَة

Its Definition: The two letters that are alike in characteristic and in articulation point. This means they are the exact same letters. As stated in the introduction to this section, we are only concerned about two letters that are next to each other in writing and in pronunciation, whether this is within one word or between two juxtaposed words. Examples of this are: The two ثاء in ﴿ حَيْثُ ثَقِفْتُمُوهُمْ ﴾, or the two باء in: ﴿ بِبَعْضِ ﴾, or the two كاف in ﴿ مَّنَاسِكَكُمْ ﴾.

2. الْمُتَجَانِسَان The Two of the Similar Nature

تعريفه: هُما الْحَرْفَانِ اللَّذَانِ اتَّفَقَا فِي الْمَخْرَجِ وَاخْتَلَفَا فِي الصِّفَة

Its Definition: They are the two letters that have the same articulation point, but differ in characteristics. They can be in one word as in: ﴿ عَبَدتُّمْ ﴾, or within two words, as in: ﴿ هَمَّت طَّآئِفَتَانِ ﴾.

3. الْمُتَقَارِبَان The Two Close to Each Other

التعريف: هُمَا الْحَرْفَانِ اللَّذَانِ تَقَارَبَا فِي الْمَخْرَجِ والصِّفَةِ، أو الْمَخْرجِ دُون الصِّفةِ، أو الصِّفةِ دُون الْمَخْرج

Its Definition: It is the two letters which are close in الْمَخْرَج and الصَّفة, or close in الْمَخْرَج but not in الصَّفة, or close in الصَّفة but not الْمَخْرَج.

From this definition it is clear that there are three different ways that two letters can be classified as مُتَقَارِبَين. There is a difference of opinion in the meaning التقارب of the two letters involved, the most important opinions are:

A. That there is no separation between the articulation parts of the two letters. Instead, they should use the same articulating part (i.e. the tongue); or if they use two different articulation parts, there is no separation between the two parts (as in the lips and the tip of the tongue).

B. The approximation of the two letters is a relative approximation, whether they use the same articulation part or not. This opinion is used most when the two letters have closeness in characteristics, but not articulation points.

An example of the two letters being close in الْمَخْـرَج and in الـصّفة is the لام and راء is in the words: ﴿قَـالَ رَبِّ﴾. These two letters have different مخارج, but their articulation points are quite close to each other (they both use the طَرَف اللـسان in their articulation point). They are close in الصفات, as they both share all of the characteristics, except the تكرار which is exclusive to the راء. Another example is of the تـــــاء and ثـــــاء in the words ﴿ٱلنُّبُوَّةَ ثُمَّ﴾. The two letters have different مَخَارِج but are close in their articulation points (both use the top of the tip of the tongue). The تاء and ثـاء are also close in صـفات, sharing all characteristics except that the تاء has شِدة and the ثاء has رخاوة. Two letters close in المخرج but different in الصِّفة are الـدّال and الـسِّين, demonstrated in the words ﴿عَدَدَ سِنِينَ﴾. Their closeness in articulation points is obvious, their differences in الصفات are that the دال has الْجَهْر, والقلقلة, الشِّدة while الشِّين has الْهَمْس, الرخاوة, والصَّفير. Two letters that share all الصفات but are

not too close in الْمَخْـــرَج are the دال and the جـــيم demonstrated in the words:

﴿ دَاوُۥدُ جَالُوتَ ﴾.

4. الْمُتَبَاعِدَان The Two Far From Each Other

التَّعريـــف:هُمـــا الْحَرْفَـــانِ اللَّـــذَانِ تَبَاعَـــدا فِـــي الْمَخْـــرَجِ وَاخْتَلَفَـــا فِـــي الـــصِّفة

Its Definition: These are the two letters which have articulation points far from each other, and have different characteristics.

Examples:

﴿ يَحْمِلُونَ ﴾ : الحاء مع الميم

﴿ ٱلْقُرَىٰ ﴾ : القاف مع الرَّاء

﴿ وَلِتُكْمِلُواْ ﴾ : التاء مع الكاف

The Relationship Between the Two Meeting Letters

The prevailing rule when two letters meet is الإِظْهَــار , but this changes to الإِدْغَــام for ease in pronunciation in special circumstances and places.

As studied in book one of Tajweed rules of the Qur'an, the linguistic definition of الإِدْغَــام is : الإِدْخَال, which means ***insertion or merging.***

The applied tajweed definition of الإِدْغَام is:

الْتِقَاءُ حَرْفٍ سَاكِنٍ بِحَرْفٍ مُتَحَرِّكٍ بِحَيْثُ يَصِيرُ الْحَرْفَانِ حَرْفًا وَاحِدًا مُشَدَّدًا مِنْ جِنْسِ الثَّانِي

The meeting of a non-voweled letter with a voweled letter, so that the two letters become one emphasized letter of the second type.

نَوْعا الإِدْغَام Two Types of Idghaam

1. **The small الصغير**
2. **The big الكبير**

الإِدْغَام الصَّغِير The Small Idghaam

الصَّغِير is defined as:

إذا كَانَ الْحَرْفُ الأوّل ساكِنًا والثّاني مُتَحَرّكًا سواء أكَانَا في كَلِمَةٍ وَاحِدَةٍ أمْ في كَلِمَتَيْن

When the first letter is saakin and the second letter voweled, irrespective to whether they are within one word or in between two words.

الإِدْغَام الْكَبِير The Big Idghaam

الْكَبِير is defined as:

أن يَكُونَ الْحَرْفَانِ مُتَحَرّكَين سواء كَانَا في كَلِمَةٍ وَاحِدَةٍ أمْ كَلِمَتَيْن

The two letters are voweled, regardless whether they are within a word or in between two words.

It is called كبير because of the greater effort required.

When there is إدغام of two letters that have a "كَبِير" relationship with each other, meaning both are voweled, the first letter acquires a sukoon and merges into the second. This happens in only a few cases in the recitation of Hafs 'an 'Aasim.

الْمُتَمَاثِلان The Two Like Each Other

الْمُتَمَاثِلان الصَّغِير The "Small" Relationship of Two Alike

As defined previously, the relationship of "الْمُتَمَاثِلين الصَّغِير" is when the first letter of the مُتَمَاثِلَين is saakin, and the second letter of the مُتَمَـاثِلَين is voweled, whether they are in one word or in two words. Examples in one word are: ﴿ يُدْرِككُّمُ ﴾ ﴿ يُكْرِههُّنَّ ﴾. Examples between two words are:

﴿ وَقَد دَّخَلُواْ ﴾ ﴿ إِذَا مَا ٱتَّقَواْ وَّءَامَنُواْ ﴾.

حكمه Its Rule: وجوب الإدغام Required Merging.

There are two exceptions to this rule:

The First: There is an exception to this rule when two واو and two ياء are next to each other in writing, but one of the two واو and one of the two يـاء are a حـرف مـدّ, such as in ﴿ ءَامَنُواْ وَعَمِلُواْ ﴾ and ﴿ فِي يُوسُفَ ﴾. Here the واو of the word ءَامَنُوا is a حرف مدّ. The واو of the word وَعَمِلُوا has its articulation point at بين الشفتين. The يـاء of the word في is a حرف مدّ, so we then have a مـدّ طبيعـي and do not make any إدغـام. This is in

contrast to the واو or ياء of a لين which are followed by a واو or يـــاء with a vowel. In this case there is إدغام.

The Second Exception: When the first letter is هاء سَـــكَت, and this only occurs once between verses 28, and 29 in Surah الحاقّة: ﴿ مَالِيَهْۜ ﴿٢٨﴾ هَلَكَ ﴾ In this case there are two allowable options when joining these two aayaat together.

The first allowed way:

إظهار الهاء مع سكتة لطيفة عليها بدون تَنَفُّس (Making the first هاء clear with a short stop with no breath between the two words).

The second allowed way of joining these two aayaat is:

إدغام الْهاء الأولى في الهاء بعدها (merging the هاء سكت with the هاء that follows it).

الْمُتَمَاثِلان الْكَبِير The "Big" Relationship of Two Alike

In this case (الْكَـــبِير) the two letters have vowels and are next to each other either in one word, such as: ﴿ حِجَجٍ ﴾ or in two words, such as in ﴿ فِيهِ هُدًى ﴾.

حكمه: وجوب الإظهار عند حَفص إلا في قوله تعالى في سورة يوسف: ﴿ مَا لَكَ لَا تَأْمَنَّا ﴾

Its rule is required إظهـــار with exceptions including the word تَأْمَنَّا in Surah يوســـف.

The noon mushaddadah in this word represents an إدغام. This word originally was تأمُنُنَـــا. This word is read with either one of two possible correct ways:

1. **إدغـــام مـــع الإشـــمام** (Merging with a dhammah of the two lips, but not sound of a dhammah).

2. **إظهار مع اختلاس حركة النون الأولى وَ هي الضمة** (Saying both نـــون clearly and stealing part of the vowel on the first noon, which is a dhammah). This means the reader only gives the dhammah 2/3 of its full timing.

Other exceptions to the normally required إظهار rule for الْمُتمَاثلين الكبير (meaning there is إدغام) are:

﴿ قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ ﴾ [الكهف:95]

﴿ أَتُحَآجُّوٓنِّى ﴾ [الأنعام:80]

﴿ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ ﴾ [النساء:58]

﴿ إِن تُبْدُواْ ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ ﴾ [البقرة:271]

﴿ تَأْمُرُوٓنِّىٓ ﴾ [الزمر:64].

These words all have إدْغَام مِثْلَيْن كَبِير.

الْمُتَجَانِسَان The Two of the Similar Nature

The متجانسان is also divided further into:

1. الصغير

2. الكبير

الْمُتَجَانِسَان الصَّغِيْر The "Small" Relationship of Two Similar

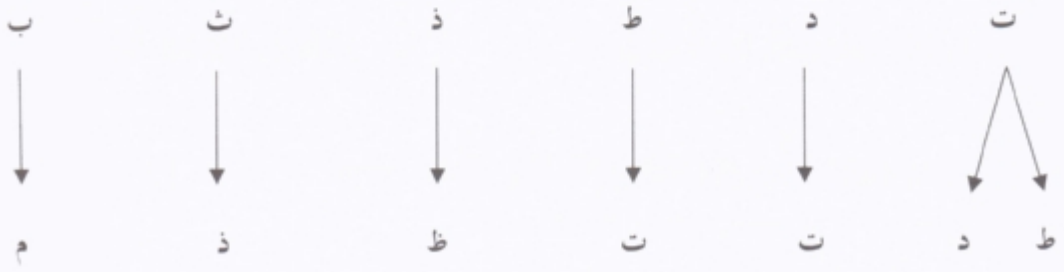
As stated earlier, الصَّغِيْر is:

أَن يَكُونَ أَوَّلُ الْحَرْفَيْنِ سَاكِنًا وَالثَّانِي مُتَحَرِّكًا This occurs when the first of the two letters is saakin, and the second voweled.

There are special cases of إدغـــام in the مُتَجَانِـــسَيْن الـــصَّغِيْر, if the letters are not specifically mentioned in the next section, then the rule is إظهار , which is more of the norm than إدْغَام. This means that إدغام in the case of الْمُتَجَانِسَيْن الـــصَّغِير is not absolute as is in the case of الْمُتَمَـــاثِلين, instead it occurs in special letters. This statement in Arabic is:

هُوَ لَيس مُطلقًا كإدغام المثلين بل ورد في أحرف مخْصُوصة

In other words **not** every time there are two letters meeting of the same مَخْرَج but different characteristics, the first one saakin and the second voweled, there is an إدغام. The following مُتَجَانِسَين letters merge into the letters below them when they have a "صَغِير" relationship:



The Two Alike, the Two Similar, the Two Close, and the Two Far
المُتَمَاثِلان وَالمُتَجَانِسان وَالمُتَقَاربان وَالمُتَبَاعِدَان

1. التّاء مع الدّال This occurs in two places in the Qur'an:

﴿ فَلَمَّآ أَثْقَلَت دَّعَوَا ٱللَّهَ رَبَّهُمَا ﴾ [الأعراف:189]

﴿ قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا ﴾ [يونس:89]

2. الدّال مع التّاء This occurs several times in the Qur'an, some examples are:

﴿ وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ۝٤ ﴾ [الكافرون:4]

﴿ وَلَوْ تَوَاعَدتُّمْ لَٱخْتَلَفْتُمْ ﴾ [الأنفال:42]

3. التّاء مع الطّاء This also occurs repeatedly in the Qur'an, an example is:

﴿ فَـَٔامَنَت طَّآئِفَةٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ وَكَفَرَت طَّآئِفَةٌ ﴾ [الصف:14]

4. الطّاء مع التّاء This occurs four times in the Qur'an, and this is an **إدغام نـاقص (incomplete merging)**, it is incomplete in that the characteristic إطباق of the طـاء remains.

﴿ عَلَىٰ مَا فَرَّطتُ فِى جَنۢبِ ٱللَّهِ ﴾ [الزمر:56]

﴿ فَقَالَ أَحَطتُ بِمَا ﴾ [النمل:22]

﴿ مَا فَرَّطتُمْ فِى يُوسُفَ ﴾ [يوسف:80]

﴿ لَئِنۢ بَسَطتَ إِلَىَّ يَدَكَ ﴾ [المائدة:28]

5. الذّال مع الظّاء This occurs twice in the Qur'an:

﴿ ٱلْيَوْمَ إِذ ظَّلَمْتُمْ﴾ [الزخرف:39]

﴿ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوٓاْ أَنفُسَهُمْ ﴾ [النساء:64]

6. الثّاء مع الذّال This occurs once in the Qur'an

This إدغام is required (واجب) for حَفْص عن عاصِم من طَرِيق الشّاطبيّة.

﴿ أَوْ تَتْرُكْهُ يَلْهَث ذَّ لِكَ مَثَلُ ٱلْقَوْمِ﴾ [الأعراف:176]

7. البـــاء في الْمِـــيم This occurs once, and this إدغـــام is also required for حفص عن عاصم من طريق الشاطبيّة:

﴿ يَـٰبُنَىَّ ٱرْكَب مَّعَنَـا ﴾ [هود:42]

الْمُتَجَانِسَان الكبير The "Big" Relationship of Two Similar

هُـوَ أَن يَتَحَـرَّك الحَرْفَـان مَعًـا This is when both of the letters of the مُتَجَانِسَيْن have vowels.
حُكمه: وُجُوب الإظْهَار Its rule is required إظهار, the way we read (حَفْص عَنْ عَاصِم).

An example is:

﴿ ٱلصَّـٰلِحَـٰت طُوبَىٰ ﴾

الْمُتَقَارِبَان The Two Approximates to Each Other (Close)

الْمُتَقَاربان has two divisions as the others do, they are:

1. الصغير
2. الكبير

الْمُتَقَارِبَان الصَّغِير The "Small" Relationship of Two Approximates

The صَغِير as previously explained is defined as: هُوَ أَن يَكُونَ أول الحَرفَيْنِ ساكِنًا والثَّانِي مُتَحَرِّكًا It is when the first of the two close letters is saakin, and the second of the two letters has a vowel. هو ليس إدغامًا مُطْلَقًا كإدغام الْمِثْلَين, وَلَكِنَّه وَرَدَ فِي أحرفٍ مَخصوصة Meaning: There is not an absolute إدغام rule as there is in the إدغام الْمِثْلين; instead there are special letters that have إدْغام and the rest have إظْهار.

The following letters have إدغام when the first of the two letters is saakin and the second voweled.

1. اللام السَّاكنة في الرَّاء

This occurs whether the لام is in a verb (فعل) or participle (حرف).

Examples:

﴿ بَل رَّفَعَهُ ٱللَّهُ إِلَيۡهِۚ ﴾ [النساء:158]

﴿ وَقُل رَّبِّ أَنزِلۡنِي مُنزَلٗا ﴾ [المؤمنون:29]

An exception to the إدغام rule the way we read (حَفص عَن عَاصم من طريق الشَّاطبية) occurs when there is a سَكْت between the لام وراء in surah الْمُطففين:

﴿ كَلَّاۖ بَلۜ رَانَ عَلَىٰ قُلُوبِهِم ﴾ [المطففين:14]

2. الإدْغام الشَّمسي

This occurs when the لام التعريف merges into the 14 letters of the لام الشمسية group. All of these 14 letters and the لام التعريف are متقارب.

Examples: ﴿ ٱلسَّاعَةِ ﴾ ﴿ ٱلرِّيَـٰحَ ﴾ ﴿ ٱلنَّخْلُ ﴾ ﴿ ٱلشَّمْسُ ﴾

Exception: The letter لام is one of these fourteen letters, but is not considered متقارب with the لام التعريف, instead the two لام are متماثلين (i.e. : ﴿ ٱللَّطِيفُ ﴾).

3. القاف السَّاكنة في الكاف

This occurs only once in the Qur'an in surah الْمُرْسَلات in the aayah

﴿ أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ ﴿٢٠﴾ ﴾ [المرسلات:20]

Our way of reading, حفص عن عاصم, reads this as a إدغام كامل, meaning the قاف completely merges into the كاف.

4. النُّون السَّاكِنَة أو التَّنوين في حُرُوفِ كلمة "يرملون" بِاسْتِثْناء حرف النون

The noon saakinah and tanween with the individual letters in the word يَرْملون with the exception of the letter noon.

These letters are classified as متقارب to the نون. The exception of the letter نون is due to the fact that it is متماثل with the نون الساكنة.

Examples: ﴿ مِن وَلِيٍّ ﴾ ﴿ وَلَمْ يَكُن لَّهُ ﴾

Exception: The سَكْت which occurs in surah القيامة prevents the إدغام from taking place:

﴿ وَقِيلَ مَنْ ۜ رَاقٍ ﴿٢٧﴾ ﴾ [القيامة:27]

الْمُتَقَارِبَان الْكَبِير The "Big" Relationship of Two Approximates

As indicated before the "كَبِير" relationship is: هُوَ أن يَتحَرَّك الحرفان مَعًا

It occurs when the two letters that are مُتَقَارِبين both have vowels.

Its rule is: إظْهار for the recitation of Hafs 'an 'Aasim (حفص عن عاصم).

الْمُتَبَاعِدَان The Two Far From Each Other

The rule is إظهار for all مُتباعدين no matter what the relationship is, be it صغير or كَبير

Examples:

الحاء مع الميم : ﴿ يَحْمِلُونَ ﴾

القاف مع الرَّاء : ﴿ ٱلْقُرَىٰ ﴾

التاء مع الكاف : ﴿ وَلِتُكْمِلُواْ ﴾

Brief Introduction to Grammar Terms

مُختَصر يسير في قواعد اللغة العربية

A Brief Introduction to Some Arabic Grammar and Grammar Terms

Although this is not an Arabic grammar book, a brief overview of the essential make up of Arabic parts of speech needs to be done before the lesson of هَمْـزَة الْوَصـل. Complete understanding of the همـزة الوصـل lesson cannot be achieved without the reader at least comprehending some basic grammar.

Words in Arabic are divided into one of three categories.

1. Verbs أفعال, which in single form is a verb or فِعْل

2. Nouns أَسْـماء This is a much more general concept than in English and encompasses more than just nouns. It includes objects of prepositions and adjuctions among other English grammar terms. The single form of noun in Arabic is اسم.

3. حُروف There is no catch all term in English for this category of grammar in Arabic. It includes prepositions and particles. The singlular form of this in Arabic is حرف . This happens to be the same word in Arabic as "letter" but they are not one and the same. In grammar حرف refers to prepositions and particles. In word make up, حرف refers to a letter.

Verbs أَفْعَال

There are only three verb tense forms in Arabic. The future tense is a present tense verb form with a س or سوف added before it. The passive tense uses the present and passive tense with a change in vowels. Other English tense forms are not separate tenses in the Arabic language, but changes occur in the verb to indicate them.

1. The past tense الْمَاضي

2. The present tense الْمُضَارع

3. The command tense الأمر

There are four essential make up of verbs

1. Three letter essential make up ثلاثي

2. Four letter essential make up رباعي

3. Five letter essential make up خماسي

4. Six letter essential make up سداسي

Past Tense الْمَاضِي

Past tense verbs are built (مبني) on the فتح, meaning the basic make up of the vowel (حركة) of a past tense verb is a فـــتح. The three letter past singular male form of a verb is the root for all other forms of the same word.

The Arabic grammar takes the verb "to do" or as it is in the past tense singular male form, فَعَلَ, "he did", to demonstrate the changes that take place from the root to other forms. Every example for each essential make up is of the derivative of the root فَعَـــلَ. The following is the different past tense forms of فَعَلَ, a verb of the three letter make up.

I did	فَعَلْتُ
You (single male) did	فَعَلْتَ
You (single female) did	فَعَلْتِ
They did (two)	فَعَلا
He did	فَعَلَ
She did	فَعَلَتْ
We did	فَعَلْنا
You (plural) did	فَعَلْتُمْ
You plural (female) did	فَعَلْتُنَّ
You two did	فَعَلْتُمَا
They did (male or mixture male/female)	فَعَلُوا
They did (female)	فَعَلْنَ

The Present Tense الْمُضَارِع

Present tense verbs are not "built" (مبني); instead they are conjugated from the basic root. It is to be noted that there is no separate future tense, instead the future is formed by adding a letter سين(س) on the beginning of a present tense verb, or by inserting the word سَوْفَ before a present tense verb. The endings of the present tense verbs can be affected by certain letters before the verb. For example: إِنْ or لَنْ (called نَصب letters) cause the present tense verb to have a فتح on the last letter, or if it is a form of verb that has an extra نون (such as the case with plural subjects-"they") added on the end of the verb, the extra نون on the end is dropped. Other letters such as لَمْ or مَنْ, (called جَزم letters) cause the last letter on the verb to have sukoon, or if it is a form of the verb that takes an extra noon, the extra نون on the end of the verb is dropped, or if is a verb with a ياء or واو or ألف as part of the essential make up of the verb, the alif, wow, or ya' would be dropped (for example: تَفْعَلُونَ changes to لَم تَفْعَلُوا and تَرَى becomes (لَم تَرَ). The following is the different present tense forms of the root فَعَلَ.

I do	أَفْعَلُ
You (single male) do	تَفْعَلُ
You (single female) do	تَفْعَلِينَ
You (two) do	تَفْعَلانِ
He does	يَفْعَلُ
She does	تَفْعَلُ
We do	نَفْعَلُ
You (plural) do	تَفْعَلُونَ
You plural (female) do	تَفْعَلْنَ
They do (male or male/female)	يَفْعَلُونَ
They (two) do	يَفْعَلانِ
They (female) do	يَفْعَلْنَ

The Command Tense الأمْر

The command tense is always "built" or مبني. It is built on the changes the present tense جَـزم form takes. This is either a sukoon on the last letter, a dropping of the extra noon that some verb forms have, or the dropping of the ألف ،واو ،ياء if they are part of the essential make up of the verb.

The lesson of همـزة الوصـل will explain that in the Arabic language, a word must start with a vowel. If the first letter of a word has a sukoon, then همـزة الوصـل enters the beginning of the verb so that if a reader wants to begin with that word, he/she will begin with a hamzah with the appropriate accompanying vowel. This will be explained in the next chapter, but the idea is introduced here, so there will be an understanding of the chart of the command form of the verb. The following explains the forms the root فَعَلَ takes in the command form.

Do! (you male)	افْعَلْ
Do! (you female)	افْعَلِي
Do! (you plural male or mixed male and female)	افْعَلوا
Do! (you plural female)	افْعَلْنَ
Do! (you two)	افْعَلا

Essential Make up of Verbs

1. ثلاثي **Three letter essential make up.**

These are verbs that have just three letters in the third person singular past tense form, as in فَعَلَ for example.

2. رباعي **Four letter essential make up.**

These are verbs that have four letters in the third person singular past tense form, as in فَعَّلَ. Do not forget that the shaddah equals two letters, so the عين in the word فَعَّلَ counts twice.

3. خماسي **Five letter essential make up**

Verbs in this category have five essential letters in the third person singular past tense form, as in اِفْتَعَلَ.

4. سداسي **Six letter essential make up**

Verbs in this category have six essential letters in the third person singular past tense form, as in اِسْتَفْعَلَ.

Nouns أَسْمَاء

The term "nouns" is not an all encompassing term for the Arabic grammar term أَسْمَاء, but a brief explanation may help understand this part of speech. The definition of "اسم" is:

كَلِمَةٌ تَدُلُّ عَلى مسمى دلالة الإشارة دُون الإفادة A word that indicates a name, leading to the symbol without deriving benefit.

The term covers all objects animate and inanimate. It can be the proper name of a person, such as Muhammad, or a person in general, such as girl, boy, or can be a pronoun such as he or she. It can also be the name of kind of an animal (such as camel جمل), or a proper name of an animal (such as القصواء). It can be the name of a plant (date palm) or just a general plant term (tree). The term أسماء which as stated previously is the plural of اسم, also covers inanimate objects such as قمر, or moon, and the name or characteristic of any other thing. Included in this would be the terms this and that: هذا، ذاك.

Signs of أَسْمَاء (nouns)

There are indications that tell us that a word is an اسم. These indications are not always present, but if they are present, there is no doubt that it is an اسم.

1. Objects of prepositions. If there is a word preceded by a prepostion, such as: في مِن، علـى، إلى, we know that the word following the preposition (object of a preposition) is an اسم.

2. A tanween at the end of a word indicates that the word is an اسم. An example is: نَبِيٌّ.

3. The ياء of calling is another sign of an اسم, like in يا ربِّ.

4. A word with the definite article "the" (التَّعريف "ال") attached to the beginning of it is an اسم. An example of this is in: الشَّمْس.

Particples and Prepositions حُرُوف

These small words (usually just two letters) do not have a place in Arabic grammar conjugation, but may affect (but not necessarily) the noun or verb that follows them. These words are fixed in form and always look the same. Examples of حـــروف that affect أسْـــمَاء are:
إنَّ، أنَّ، في، عَلى، إلى

Examples of حروف that affect verbs (أفعال) are لِ، لَنْ، لَمْ، مَنْ، إن

Examples of حـــروف that may or may not affect the noun or verb that follows:
ما، لا، و، ف، ثُمَّ

The Connecting Hamzah
(Hamzah Al-Wasl)

همزة الوصل

- Stopping on the word ﴿ خَلِيفَة ﴾ :

﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓاْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا ﴾ [البقرة: 30]

*And [mention, O Muhammed], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." * They said, "Will You place upon it one who causes corruption therein….*

الْوَقْف الْحَسَن The Good Stop

تعريفه Its Definition: هُوَ الوُقُوف عَلَى كَلام تَم مَعْنَاه وتعَلّقَ بِمَا بَعده لَفْظاً وَمَعنىً: It is the stop on an utterance, complete in its meaning, but is attached to what follows it grammatically and in meaning.

It could be attached grammatically such as stopping on a word that has a subsequent adjective, therefore leaving out the adjective. It could be stopping on a conjunctive sentence without the statement that the conjunctive was joining to. Another possibility is stopping on an exceptional statement without the exception stated.

الوَقْف الْحَسَن can be found at the end of an aayah, or in the middle of an aayah, just as the other stops.

Reason for its name: It is called حَسَن or good due to the fact that stopping on it leads to understanding of a meaning.

حُكْمه: يَجُوز الْوَقفُ عَليهِ، وَلا يَجُوزُ الابتداءُ بِمَا بعدَه لِتعَلُّقِهِ به لَفْظاً وَمَعْنىً إلاّ إذَا كَان رَأس آية، فَيَجُـوزُ الابتداء بِمَا بَعْدَهُ لأن الْوَقْف على رُؤُوسِ الآي سُنّة

Its rule: it is good to stop on it, but not good to start on what follows it, due to its attachment to what follows grammatically and in meaning. An exception to this would be the end of an aayah. Stopping on the end of an aayah is Sunnah.

Example:

﴿ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝٢ ﴾ [الفاتحة: 2]

All the praises and thanks be to Allâh, the Lord of the 'Alamîn.*

﴿ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴾

*Who believe in the unseen *and perform prayer, and spend out of what We have provided for them.*

Note: Some scholars may consider a particular stop حسن (good), while others consider the same stop كافي (sufficient), and still others تـام (complete). This difference of opinion stems from variances in conclusions as to the make-up of the grammatical sentence.

الوقف القبيح The Repulsive Stop

تعريفه: هُوَ الْوَقْفُ عَلَى ما لا يُؤَدِّي مَعْنًى صَحِيحًا وَذَلِكَ لِشِدَّةِ تَعَلُّقِهِ بِمَا بَعْدَهُ لَفْظًا وَمَعْنًى

Its Definition: It is the stop on what does not give a correct meaning, and that is due to its strong attachment to what follows in grammar, and in meaning.

It would be قبيح (repulsive) if one stopped on the adjective without the noun, such as in:

﴿ ذِكْرُ رَحْمَتِ رَبِّكَ ﴾ [مريم: 2]

*(This is) a mention * of the mercy of your Lord*

It would also be قبيح (repulsive) if one stopped on the verb without the subject, as in:

﴿ قَالَ ٱللَّهُ إِنِّى مُنَزِّلُهَا عَلَيْكُمْ ﴾ [المائدة: 115]

*Said * Allâh: "I am going to send it down unto you."*

There are many examples of these. الوقف القبيح is not limited to just these categories. Any time the phrase is incomplete in grammar and meaning it is قبيح (repulsive). Some other examples follow:

﴿ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝٢ ﴾ [الفاتحة: 2]

*All the praises * be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).*

﴿ يَوْمَ نَطْوِى ٱلسَّمَآءَ كَطَىِّ ٱلسِّجِلِّ لِلْكُتُبِ ﴾ [الأنبياء: 104]

And (remember) the Day when We shall roll up the heavens like a scroll rolled up for books.*

﴿ وَإِذْ وَٰعَدْنَا مُوسَىٰٓ أَرْبَعِينَ لَيْلَةً ﴾ [البقرة: 51]

And (remember) when We appointed for Mûsâ (Moses) forty nights*

There are degrees of repulsiveness in وقف قبيح, where one stop can be more repulsive (أقبح) than another place.

Stopping on a phrase with no meaning:

﴿ ٱلۡحَمۡدُ ﴾ ﴿ بِسۡمِ ﴾

1. Stopping on a word signifying a meaning other than what Allah, the Perfect wants:

﴿ إِنَّمَا يَسۡتَجِيبُ ٱلَّذِينَ يَسۡمَعُونَۘ وَٱلۡمَوۡتَىٰ يَبۡعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيۡهِ يُرۡجَعُونَ ﴾

[الأنعام: 36]

*It is only those who listen (to the Message) whom will respond (benefit from it), and the dead (disbelievers) *, Allâh will raise them up, then to Him they will be returned (for their recompense).*

2. Stopping on a word signifying the opposite of what Allah سبحانه, wants:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقۡرَبُواْ ٱلصَّلَوٰةَ وَأَنتُمۡ سُكَٰرَىٰ ﴾ [النساء: 43]

O you who believe! Approach not As-Salât (the prayer) when you are drunken*

﴿ فَمَآ أَرۡسَلۡنَٰكَ عَلَيۡهِمۡ حَفِيظٗا ﴾ [الشورى: 48]

*We have not sent you * (O Muhammad (peace and blessings of Allah upon him)) as a Hafîz (watcher, protector) over them (i.e. to take care of their deeds and to recompense them).*

These stops obviously corrupt the meaning. It is then necessary for those whose breath cuts off at these places to go back one or two words so that phrase is joined together into the intended meaning.

3. Stopping on a place that signifies that which is not a suitable description of The Exalted, or that which contradicts our creed (note the asterisks for places that it is not appropriate to stop):

﴿ إِنَّ ٱللَّهَ لَا يَسۡتَحۡيِۦٓ أَن يَضۡرِبَ مَثَلٗا مَّا بَعُوضَةٗ ﴾ [البقرة: 26]

*Verily, Allâh is not ashamed * to set forth a parable even of a mosquito*

﴿ فَبُهِتَ ٱلَّذِى كَفَرَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٢٥٨﴾ ﴾ [البقرة: 258]

*So the disbeliever was overwhelmed [by astonishment], And Allâh * guides not the wrongdoing people.*

﴿ لِلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ مَثَلُ ٱلسَّوْءِ ۖ وَلِلَّهِ ٱلْمَثَلُ ٱلْأَعْلَىٰ ﴾ [النحل: 60

[

*For those who believe not in the Hereafter is an evil description, and for Allâh * is the highest description.*

4. Stopping on a negative and the exception to it follows:

﴿ فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ ﴾ [محمد: 19]

*So know (O Muhammad) there is no deity * but Allâh*

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾ [الذاريات: 56]

*And I (Allâh) created not the jinn and mankind * except that they should worship Me (Alone).*

One must be very careful not to stop on these kinds of stops, especially the last two categories.

5. وقف التَّعَسُّف (the arbitrary stop) follows the وقف قبـيح. Some reciters stop on their own whims without following the meaning and grammatical make-up of the verse:

﴿ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾ ﴾ [البقرة: 286]

*Pardon us and grant us Forgiveness. Have mercy on us. You * are our Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."*

﴿ قَالَ سُبْحَٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ ﴾ [المائدة: 116]

He will say: "Glory be to You! It was not for me to say what I had no right (to say).*

حُكْمُه: لا يَجُوزُ للقارئ تعَمُّد الْوَقْف عَلى شَيءٍ مِن هَذِه الوقوف وَما شاكلها إلاَّ لِضَرُورَةٍ كَضِيقِ نَفَسٍ أو عُطاس أو نسْيَان

Its rule (الوقف القبيح): These stops and those similar to them are not allowed intentionally, except when compelled such as in shortness of breath, sneezing, or forgetting.

After the state that compelled the stop has elapsed, the reader then must repeat one, two, or more words, as necessary to convey the correct and sound meaning. Sheikh Ibn Al-Jazaree pointed this out in his work: منظومة: الْمُقَدّمة فيما يَجب عَلى قَارئ القُرآن أن يَعْلَمَه

وغيرُ مَا تَمَّ قَبِيحٌ وَلَهُ الْوَقْفُ مُضْطَرًّا وَيَبْدَا قَبْلَهُ

الْوَقْف اللاَّزم The Required Stop [2]

هو الوَقْفُ عَلَى كَلِمَةٍ تُبَيِّنُ الْمَعْنى وَلا يُفْهَمُ هَذَا المَعنى بِدُون هَذَا الوَقف. وَقد يُسَمَّى بِالوَقف الوَاجَب, وَيُلْحَق بِالوَقف الكافي.

It is the stop on a word which explains the meaning, and this meaning would not be understood without this stop. It is also called the required stop and it follows the الوَقف الكافي.

[2] Some modern tajweed books add a sub category to both the complete and sufficient stop called الوقف اللازم. Imam Al-Jazaree did not have these sub categories. We should try to stop all on تام or كاف stops.

Stop signs in the Medinah Complex printing of the Qur'an

There are different printings of the Qur'an and scholars of each different printing have determined when and where to put a sign for stopping, with different signs having different meanings. The following signs are found in the Medinah Printing Complex copy of the Qur'an:

Symbol	Meaning	Example
ج	This means it is allowed to stop on this word. The letter جيم stands for جائز.	﴿ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ ﴾
صلے	This stop indicator means it is allowed to stop, but continuing is better. The letters ص، ل، ى pronounced صِلَى mean الْوَصل أولى	﴿ وَعَلَىٰٓ أَبْصَـٰرِهِمْ غِشَـٰوَةٌ ۖ ﴾
قلے	In this case the indicator means that is allowed to stop, and that it is better to stop. The letters: ق ل ى are pronounced قِلَى and mean الوقف أولَى	﴿ وَهُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۗ ﴾
مـ	This indicator shows that that is required to stop and that not stopping on this word could change the intended meaning of Allah's words.	﴿ فَلَا يَحْزُنكَ قَوْلُهُمْ ۘ ﴾
لا	The word لا is used as an indicator either not to stop, or not to stop on the marked word and start on the following word. Sometimes stopping on the word marked this way is allowed, but starting on the next word is not.	﴿ يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ لا أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ ﴾

The Start

الابتداء

الابتداء The Start

The start in the perception of scholars of recitation refers to resumation of recitation after cutting off recitation or stopping. The start is only by choice in contrast to the stop, which may be by choice or compulsion. For that reason it is demanded of the reader when beginning, that he/she start his/her recitation with an independent phrase that conveys the intended meaning, not attached to that which precedes it grammatically.

قاعِدَة: يَجُوزُ الابتداء بِمَا بَعْدِ الْوَقْفِ التَّامِ أَو الكَافِي جَوَازًا مُطْلَقًا وَيَجُوزُ الابتداء بِمَا بَعْدِ الْوَقْفِ الْحَسَنِ إِن كَانَ رَأْسَ آيةٍ فَقَط

Its rule: It is allowed to begin with what comes after a complete or sufficient stop under any circumstances, and allowed to start with that which comes after a good stop, only if it is the end of an aayah.

Note: **This is only after a وقف and NOT after قطع (stopping and cutting off recitation).**

The start can be divided into two types:

1. الابتداء الجائز The allowed start
2. الابتداء غير الجائز The start that is not allowed (الابتداء القبيح)

الابتداء الجائز The Allowed Start

تعريفه: هُوَ الابْتِدَاء بِكَلامٍ مُسْتَقِلِ الْمَعْنَى ويُبَيِّن مَعْنًى أَرَادَهُ اللهُ تَعَالى وَلا يُخَالِفَه

Its Definition: It is starting with an independent meaningful phrase that makes clear the connotation that Allah desires, and does not contradict it.

All starts after a وقف تام (complete stop) or وقف كافي (sufficient stop) are allowed, but starts after قطع (cutting off recitation) should only be after a وقف تام. Starting after a وقف حسن is allowed only if the start is the beginning of an aayah and this ابتداء can only be after a وقف never after قطع.

Many scholars call الابتداء after a وقف تام, "**ابتداء تام**", (complete start) and الابتداء after a وقف كافي, "**ابتداء كافي**" (sufficient start), and الابتداء after a وقف حسن, "**ابتداء حسن**" (good start). We repeat the warning one more time, الابتداء الحسن is only allowed at the beginning of an aayah which follows الوقف الحسن that was at the end of the preceeding ayaah.

الابتداء غير الجائز The Start that is not allowed

تعريفه: هُوَ الابتداء الَّذِي يُلْغِي الْمَعْنى المراد أو يُفْسِدُه أو يُغَيِّرُه

Its Definition: It is the start that cancels out the intended meaning, or corrupts it, or changes it.

الابتداء can in this case run from قبيح to أقبح. One type of ابتداء قبيح (repulsive start) is beginning with that which is attached to what preceded it grammatically and in meaning. An ابتداء أقبح would be when starting with a word that leads to a meaning other than that Allah, The Exalted, wants, or a meaning that is in disagreement with our creed. Purposely starting in one of these places is sinful. Examples of this are as follows:

﴿ وَقَالُواْ ٱتَّخَذَ ٱللَّهُ وَلَدًا ﴾ [البقرة: 116]

And they say: Allâh has begotten a son

﴿ لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ ﴾

[آل عمران: 181]

Indeed, Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!"

﴿ وَقَالَتِ ٱلْيَهُودُ وَٱلنَّصَٰرَىٰ نَحْنُ أَبْنَٰٓؤُاْ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥ ﴾ [المائدة: 18]

And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones."

A stop may be حسن and starting on what follows قبيح or repulsive, if it ruins the intended meaning. An example of this is found in aayah 1 of سورة الْمُمتحنة:

﴿ تُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُواْ بِٱللَّهِ رَبِّكُمْ ﴾ [الممتحنة: 1]

A reader stopping on the word ٱلرَّسُول, would be stopping on a وقف حَسَن; but starting with what follows وَإِيَّاكُم أَن تُؤْمِنُواْ is a ابتـــدأ قبـــيح (repulsive start). The meaning would then be that of a warning, stating be careful **not** to believe in Allah. Obviously this is a very bad start indeed.

The Cut Off

القطع

الْقَطع The Cut Off

تعريفه لغة: الإبانة والإزالة Its linguistic definition: The separation, to put an end to something.
تعريفه اصطلاحًا: قَطعُ القِرَاءَة والانتِهَاءُ مِنـــهَا Its applied definition: Cutting off the recitation and ending it.

With the cut off, the reader changes to a different state outside the state of recitation. The قطع can only be at the end of an aayah, in difference to the وقـــف which can be at the end of an aayah, or in the middle of an aayah. If the reader returns to reciting the Qur'an after cutting off, then he/she should start with الأسْـــتِعَاذة , and if starting a surah, the basmalah also. If the reader is starting in the middle of a surah, he/she has the choice of adding the basmalah after the اسْتِعَاذة or not. Care should be given when cutting off the recitation so that the cut off is on an aayah giving full correct meaning. The reader should not tie himself/herself down to stopping on the end of a رُبع or at a حِزْب (half juz' mark), or at the end of a juz', nor that he/she start his recitation at the beginning of one of these sections. Many times the end of these sections is very much attached to what follows it, and it is inappropriate to cut off the recitation at these points. A few examples follow of the ends of أجْـــزَاء (plural of juz') that are very connected to the first aayah of the subsequent new juz'. This is not a complete listing and there are many times that the end of a juz' is tied in meaning and in grammar to the beginning of the next juz'.

﴿ ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٥٢﴾

۞ وَمَا أُبَرِّئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي

غَفُورٌ رَّحِيمٌ ﴿٥٣﴾ ﴾ [يوسف: 52-53]

*[Then said: "I asked for this inquiry] in order that he may know that I betrayed him not in (his) absence. And, verily! Allâh guides not the plot of the betrayers." * "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."*

﴿ وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا۟ وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُوا۟ مَا يُنفِقُونَ ﴿٩٢﴾ ۞ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ وَهُمْ أَغْنِيَآءُ ﴾ [التوبة: 92-93]

Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihâd). The ground (of complaint) is only against those who are rich, and yet ask exemption.*

﴿ أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾ ۞ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوٓا۟ ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٥٦﴾ ﴾ [النمل: 55-56]

*"Do you practice your lusts on men instead of women? Nay, but you are a people who behave senselessly." * There was no other answer given by his people except that they said: "Drive out the family of Lût (Lot) from your city. Verily, these are men who want to be clean and pure!"*

It is therefore not appropriate to cut off the reading at these points, or to begin the subsequent reading with what follows. The division of the Qur'an into ajzaa' and other sections is not part of the revelation, rather it was done by independent judgment.

The Breathless Pause

السكتة

السكت The Breathless pause

تعريفه في اللغة الْمَنع : Its language definition: Forbiddance

تعريفه في الاصطلاح : قَطعُ الصَّوتِ عَلَى حَرْفٍ قُرآنِي بزمن لا يَتَنَفَّس فيه عادةً بِنِيَّةِ اسْتِئنَاف القِراءةِ.

Its applied definition: Cutting off the sound on a Qur'anic letter for a time without taking a breath, usually with the intent of returning to the recitation.

Places that حفص عن عاصم من طريق الشاطبية has a سكت

It has been related that حَفْص عَن عَاصِم مِـــن الـــشَّاطِبِيَّة would stop gently without breathing while in the state of continuing his recitation in four places of the revelation.

حُكْمُه: واجب عند الوصل **Its rule:** It is required to read these four places with a سَكْت when continuing reading in the recitation of Hafs 'an 'Aasim by the way of Ash-Shatibiyyah.

1. Imam حَفْص read with a سَكْت on the أَلِف substituted in place of the tanween in the word ﴿ عِوَجَا ﴾, at the beginning of surah الكَهْـــف, when joining the first aayah with the next one, then would read ﴿ قَيِّمًا ﴾. This doesn't mean that it is not allowed to stop on the word ﴿ عِوَجَا ﴾ since it is the end of an aayah:

﴿ وَلَمْ يَجْعَل لَّهُۥ عِوَجَاۜ ۝١ قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا ﴾ [الكهف: 2-1]

2. There is also a سكت after the word ﴿ مَّرْقَدِنَا ﴾, in surah يس aayah 52, then the reading continues with the next phrase: ﴿ هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ ﴾. It is allowed to stop on the word ﴿ مَّرْقَدِنَا ﴾, then there obviously would be no سكت:

﴿ قَالُوا۟ يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ ﴿٥٢﴾ ﴾ [يس: 52]

The recitation of حَفْص مِن طَرِيق الشَّاطِبِيَّة also reads the word ﴿ مَن ﴾, with a سكت in aayah 27 of surah القِيَامة, then he continues with the word ﴿ رَاق ﴾. There is إظهار of the نُون السَّاكِنَة, since the سَكْت prevents إدْغَام:

﴿ وَقِيلَ مَنْ ۜ رَاقٍ ﴿٢٧﴾ ﴾ [القيامة: 27]

3. حَفْص مِن طَرِيق الشَّاطِبِيَّة also has a سكت on the لام of the word ﴿ بَلْ ﴾ with إظهار of the لام because the سَكْت prevents the إدغام in aayah 14 of surah المطففين. He then recites the next word ﴿ رَان ﴾:

﴿ كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾ ﴾ [المطففين: 14]

NOTE: These four سَكَتَات are required when reading these words in continuum with what follows, when reciting by the Shatabiyyah way of Hafs.

There are also سكتات جائزة (allowed breathless pauses) in two different places in the Qur'an. This means there is more than one allowed way of reading in these places.

1. The first allowed سكت is between the end of surah الأنفال, and the beginning of surah التوبة.

﴿ إِنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ عَلِيمُۢ ٧٥ بَرَآءَةٞ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ ﴾

The allowed سكت is on the letter ميم of the word ﴿ عَلِيمُۢ ﴾ then the recitation continues with ﴿ بَرَآءَةٞ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ ﴾.

2. The second allowed سكت is on the word ﴿ مَالِيَه ﴾, in aayah 28 of surah الحاقة when reading in continuation with the next aayah.

﴿ مَآ أَغۡنَىٰ عَنِّي مَالِيَهۡۜ ٢٨ هَلَكَ عَنِّي سُلۡطَٰنِيَهۡ ٢٩ ﴾ [الحاقة: 28-29]

We previously studied that there is another allowed way of reading, when joining these two aayaat, that is: عدم السكت مع إدغام الهاء في الهاء. Both of theses two ways of joining these two aayaat are allowable.

NOTE: There is a small سين above the words indicating the place of سكت in the Glorious Qur'an.

Stopping on the Ends of Words

الوقف على أواخر الكلم

الوقف على أواخر الكلم Stopping on the Ends of Words

The ends of words are classified as صحيح (strong) or مُعْتل (weak). When the end of a word is be classified as صحيح (strong), this means the last letter is not an ألف or واو or a ياء. The last letter of this word can have a سكون في حالتي الوصل والوقف (sukoon when continuing or stopping), such as in stopping on the last word in this aayah: ﴿ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾ ﴾, or can be متحرك وعرض عليه السكون في الوقف (voweled and the sukoon is incidental or temporary when stopping, as in) ﴿ يَوْمَ تُبْلَى ٱلسَّرَآئِرُ ﴿٩﴾ ﴾. When the end of a word can is classified as مُعْتل (weak), it means the last letter is an ألف or واو or a ياء . This is exemplified in the second two words of the aayah: ﴿ ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾ ﴾.

الوَقْفُ عَلَى الْكَلِمَةِ الصَّحيحة الآخر The Stop on a Word With a Strong Ending.

It was stated in the previous paragraph that a word الـصَّحيحة الآخـر (strong ending) can either have a sukoon in both states of وَقْف وَوَصْل, or can have a incidental or conditional sukoon when stopping and voweled when continuing. If the end of the word has a sukoon, the stop can only be with a sukoon, as in ﴿ وَرَبَّكَ فَكَبِّرْ ﴾. If the end of the word was voweled and a sukoon was put on the letter for stopping, (مُتَحَرِّك وَعَرَض عليه السُّكُون للْوَقْـف), then there are five possible ways of stopping on it.

1. السكون الْمَحْض (the pure, unmixed sukoon)
2. الرَّوْم (giving only 1/3 of a vowel count)-to be discussed shortly
3. الإشْمَام (a dhammah of the two lips, with no sound)-to be discussed shortly
4. الْحَذْف (deletion)
5. الإبْدَال (substitution)

الْوَقْف بالرَّوْم وما يَجُوز فيه *Stopping with الرَّوْم and What is Allowed With it*

تعريف الروم لغة: الطلب The linguistic definition of الروم: The request

تعريفه في اصطلاحاً: هُو ضَعْيفُ الْصَّوتِ عِند الْوَقْفِ عَلَى الضَّمَّةِ أَوِ الْكَسْرةِ بِحَيثُ يَذْهَبُ مُعْظَـــمُ صَـــوتِها

Its applied definition: It is weakening of the sound when stopping on a dhammah or a kasrah so that most of its sound disappears.

The scholars have determined that the weakening of the sound with a vowel in الـــرَّوْم, is such that it diminishes until it reaches only **one third** of a full vowel count. More is removed from the vowel than remains when reciting with the روم. The sound is weakened due to the shortening of its time and the lowering of the volume of the recitation. The listener close by can hear it, even if blind.

Stopping with الروم can be on the مرفوع and مَجْرُور of conjugated words; and on the مضموم and مَكْسُور of non-conjugated words. It does not matter if the letter stopped on is مُخفف (without a shaddah), or مُشدد, مَهمـــوز (a hamzah) or not, مُنَـــوّن (has a tanween) or not. If there is a tanween it **must not be:**

1. مَنصوب (must not have a fathah- فَتْحَة).

2. اســـم مقـــصور (a word with a tanween ending with alif maqsoora, as in هـــدًى. The tanween in both of these cases is changed into an alif when stopping.

لا يكون الوقف بِالرَّوْمِ فِي الْمَنْصُوب وَلا فِي الْمَفْتُوح The الـــروم cannot be in a word ending with a fathah (فَتْحَة), regardless whether it is a conjugated word ending with a fathah (فَتْحَـــة) or a fixed fathah (فَتْحَة).

The reason for this is due to the lightness of the fathah (فَتْحَة) as well as its covertness. If some of it were emitted with a روم, all of it would be emitted. The فَتْحَــة does not accept division; and this is in contrast to the ضــمة and كــسرة. Imam Ash-Shatibee in his prose: حِرْزُ الأَمَاني وَوَجْهُ التَّهَاني, described the روم in the following way.

وَرَومُك إسْماعُ الْمُحَرَّكِ واقِفاً — بِصَوْتٍ خَفِيٍّ كُلُّ دَانٍ تَنَوَّلا

With a hidden sound every close one {can hear} — **And your "rawm" is listening to the vowel when stopping**

Considerations when stopping with الرَّوم

The rules for the letters and lengthenings are the same as when continuing reading.

1. مَدّ اللِّين **The soft lengthening**

When stopping on the end of a word with a رَوْم that is preceded with a حرف لِين, the مد اللين is dropped. The حرف اللين is recited with a "مدًا ما", just as when continuing the recitation.

2. أَحْكَام الرَّاء مِن حَيْثُ التَّفخِيم والتَّرقِيق **The rules of tafkheem and tarqeeq of الرَّاء**

When stopping on a راء at the end of a word with a رَوْم, there is observance of تَفْخِيم وترْقِيق as would be observed when continuing the recitation. If there is a كــسرة on the راء, there would be تَرْقِيق, and if there was a فتح or a ضمة on the راء, there would be تفخيم.

Examples:

﴿ عُقْبَى ٱلدَّارِ ﴾ ﴿ وَٱلْفَجْرِ ﴾ These words have ترْقِيق of the رَاء when stopping with روم, because they have a كسرة when continuing.

﴿ مُّسْتَمِرٌّ ﴾ ﴿ سِحْرٌ ﴾

These words have تفْخِيم of the راء when stopping with رَوم, due to the ضمة pronounced when continuing.

3. القلقلة The Qalqalah

If the last letter of the word that is to be stopped on with رَوْم is a قلقلة letter, the قلقلة would not be apparent.

4. الْمَد العارض للسُّكون The conditional sukoon lengthening

When stopping with a رَوم only two counts can be used, exactly like when continuing (الْمَدّ الطَّبِيعِي).

الوقف بالإشْمَام وَمَا يَجُوز فِيْه *Stopping with the إشْمَام and What is Allowed With It*

تَعْرِيف الإشْمام: هُوَ عِبَارَة عَن ضَم الشَّفَتَين كَهَيْئَتِهما عِندَ النُّطْقِ بالضَّمَّةِ مِن غَيْرِ صَوْتٍ بُعَيْدَ تَسْكِين الْحَرْفِ الْمَضْمُوم، إِشَارَة إِلى أَنَّ أَصْلَه الضَّمُّ.

The definition of the إشْمام: It is an expression of circling the two lips as they are shaped when pronouncing a dhammah, with no sound, a little bit after putting a sukoon on the letter that has a dhammah, indicating that its original vowel is a dhamm.

It is necessary that there be a space left between the two lips when executing the إشمام. It is important that the إشْمام be after making a sukoon on the last letter, without relaxation. If relaxation occurs then there is سكون مَحْض only and no إشْمام. الإشْمام is seen visually and not heard audibly, which is why only one endowed with eyesight can perceive it. This is the opposite of الرَّوْم which is heard, but has nothing to do with vision. The إشْمام is allowed after a مرفوع of a conjugated word, and a مَضْموم of a non-conjugated word, excluding all other vowels. It is only suitable for words that end in a ضَمة, since it consists of making a ضَمة of the two lips. Imam Ash-Shaatibee, may Allah be Merciful to him, described the إشمام in his prose, commingly known as مَتْن الشَّاطِبِية, as:

وَالإشْمامُ إطْبَاقُ الشَّفاهِ بُعَيْدَ ما	يُسَكَّنُ لا صَوْتٌ هُنَاكَ فَيَصْحَلاَ
Making sukoon without a sound here even weak	**And the ishmam is closing the lip shortly after**

Imam ibn Al-Jazaree explained the رَوم and إشْمام as follows in his prose: الْمُقَدِمة

وَحَاذِرِ الْوَقفَ بِكُلِّ الْحَرَكَهْ	إلا إذَا رُمْتَ فَبَعْضُ الْحَرَكَهْ
إلا بِفَتْحٍ أَوْ بِنَصْبٍ وَأَشِمْ	إشَارَةً بِالضَّمِّ فِي رَفْعٍ وَضَمْ
Except if you made a روم then part of a vowel	**And beware (حاذر)of stopping with a vowel**
By indicating a ضمة with raf'a and ضَم	**Except with a فتحة or a nasb[1] and make إشمام**

الوقف بالسّكون الْمَحْض وما يجوز فيه Stopping with a pure sukoon, and what is allowed with it

The sukoon is tantamount to removing the vowel on the letter that is being stopped on. مَحْض can be defined as: الخالي الْمُجَرَّد أَوْ الْخَالِص مِنْ الرَّوم والإشْمام , meaning: clearly void or free from الرَّوم and الإشْمام.

السُّكون الْمَحْض can be on all مَرْفُوع ومنْصُوب ومَجْرُور of الْمُعرَب (conjugated words), and on the مضموم ومَكْسُور والمَفْتُوح of مبني (non-conjugated words). It can be on a word that ends with a شَدّة or without, and ends with a tanween, or not, but cannot be on a word that ends with تنوين منصوب (a tanween that has a fath), as in ﴿ حُوبًا كَبِيرًا ﴾.

As previously stated السّكون الْمَحْض is not allowed when the word stops with an alif, a wow, or a ya'. These are not ساكن صحيح.

[1] Note: The word nasb generally but not always refers to a conjugated word ending with a fathah. The word raf'a, also generally, but not always refers to conjugated a word ending with a dhammah.

ما يوقف عليه بالسُّكُون المَحْض فقط وَلا يَجُوز فيه روم ولا إشْمام That which can be stopped only on with a sukoon, and رَوم and إشمام are not permitted

1. ما كان آخِرهُ ساكنًا في الوصـــل والوقـــف That which has a sukoon on the end of the word when continuing and when stopping, as in:

﴿ وَرَبَّكَ فَكَبِّرْ ﴾ ﴿ قُمْ فَأَنذِرْ ﴾

2. عارض الـــشكل Conditional vowelization. That which is voweled when continuing with a presented vowel to eliminate the meeting of two non-voweled letters, as in: ﴿ أَنْ أَنذِرِ ٱلنَّاسَ ﴾

﴿ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ ﴾

Included in عارض الشكل (conditional or incidental vowels) are the words ﴿ حِينَئِذٍ ﴾ and ﴿ يَوْمَئِذٍ ﴾, because the kasrah on the ذال is presented. The روم and إشمام are forbidden from the presented vowel in general because its origin was a sukoon.

3. ما كان متحركًا بالنَّصب في غير المَنوّن أوْ كان مَفْتوحًـــا That which has a fathah (فَتْحَـــة) on it a congugated or permanent (not incidental) fathah (فَتْحَـــة), but not with a tanween. Examples:

﴿ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴾ This is a conjugated fathah (فَتْحَة)

﴿ تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ۝١ ﴾ This is a permanent or fixed fathah (فَتْحَة)

﴿ ٱلَّذِى تُخْرِجُ ٱلْخَبْءَ ﴾ This is a conjugated fathah (فَتْحَة)

4. هاء التأنيث وهي قِسمان The female هاء which has two divisions:

a. قسم رسم بالهاء الْمَرْبُوطة A division that was written with هاء مربوطة This is exemplified in: ﴿ ٱلْجَنَّةَ ﴾ ﴿ مَّغْفِرَةً ﴾. All agree that these words have سكون مَحْض when stopping, and no روم أو إشْمام are allowed. This is due to that fact that الروم والإشمام make clear the vowel of the letter that is being stopped on (when the word is read continuing), here being the letter هاء which has no vowel when continuing because it is exchanged for a تاء. This تاء is not present when stopping, instead these words are stopped on with the letter هاء. الروم والإشمام are not used in a letter whose vowel is not on it but on a different, exchanged letter.

b. قسم رسم بالتَّاء الْمَبْسُوطَة A division that was written with an open تاء. This division, according to حَفص, can be stopped on three possible ways: السكون الْمَحض والرَّوْم والإشمام, depending on the vowel of the تاء when continuing. If it has a ضمة, it can be stopped on all three ways, as in: ﴿ وَجَنَّتُ نَعِيمٍ ﴾. If it has a kasrah on it, stopping with a سكون مَحْض and روم are allowed, as in: ﴿ وَبِنِعْمَتِ ٱللَّهِ ﴾. If it has a fathah (فتحة), it can only be stopped on with السكون المَحْض, as in: ﴿ رَحْمَتَ رَبِّكَ ﴾. It is to be noted that the هاء التأنيث is always conjugated, and never fixed in vowel.

5. هاء الضمير (The pronoun or possesive pronoun هاء)

The pronoun هاء which is found only at the end of words can be stopped with an absolute sukoon, and all are agreement with this. There is a difference of opinion as to whether it can be stopped with الرَوم and الإشمام. There are three schools of thought concerning this:

a. الْمَذْهَب الأول The first school of thought: مَنْعُ الرَّوم وَالإشمام فيهَا مُطْلَقًا Complete forbiddance of there being روم and إشْمام on the هاء, using the هاء التأنيث as a gauge because of the similarity between it and the هاء الضَّمير when stopping.

b. الْمَذْهَب الثَّاني The second school of thought: جَوَاز الرَّوْم وَالإشْمام تَبعًا لِحَرَكَةِ الْهَاءِ عِندَ الْوَصل Allowance of رَوم and إشمام depending on the vowel of the هاء when continuing.

c. الْمَذْهَب الثَّالث The third school of thought: It is divided into sections, and according

to Imam ابن الجـــزري, it is the most correct school of thought. This school of thought is called مذهب التفصيل. There is forbiddance of روم and إشمام in four states, and allowance of them in all other states, which in Arabic is: مَنع الرّوم والإشْمام فيها في أَرْبَع صُوَر وَجَوَازها فيما عداها.

These four states that forbid الروم والإشمام in this school of thought are:

1) أن يَقع قَبل الْهَاء يَاء سَاكِنَة سَوَاء كَانت مَدِّيَّة أو لِينيّة When a ياء saakinah occurs before a هاء, whether it is a ياء مدّيّة or ياء لِينيّة, such as in: ﴿ وَلأَبَوَيْهِ ﴾ ﴿ أَنْ أَرْضِعِيهِ ﴾.

2) أن يَقع قَبلها واو ساكنة ويستوي في ذلك الواو المدية أو اللينية When a واو saakinah occurs before the هاء, with no difference being made to whether the واو saakinah is a واو مدية or واو لينية as in: ﴿ فَلَمَّا رَأَوْهُ ﴾ ﴿ حَرِّقُوهُ ﴾.

3) أن يقع قبلها كسرة When a kasrah precedes it: ﴿ حَقَّ قَدْرِهِۦٓ ﴾.

4) أن يَقَعَ قَبْلها ضَمّة When a dhammah precedes it ﴿ إِن كُنتُ قُلْتُهُۥ ﴾.

There then remains in this school of thought after the four previous forbidding states, **three states that permit in them stopping on the هـــاء الـــضمير with رَوم and إشْـــام**, in addition to the complete sukoon. They are:

1) أن يَكون قبل الهَاء أَلِف مَدِّيَّة When a lengthened alif occurs before the هاء: ﴿ وَبَشَّرْنَـٰهُ ﴾.

2) أن يَقع قَبلها فَتْحَة When a fathah (فَتْحَة) precedes it: ﴿ فَقَدْ عَلِمْتَهُۥ ﴾.

3) أن يَقَع قَبلها سَاكِن صَحِيح When a true sukoon precedes it: ﴿ فَلْيَصُمْهُ ﴾.

It is to be noted that the هاء الضمير is never conjugated, and is fixed with either a ضمة or a كسرة. The هاء الضمير can be stopped on with رَوم and إشمام in the three previously discussed allowable states, according to its vowel when continuing.
If it has a ضمَّة, then it can be stopped on with a complete sukoon, or with روم, or with إشمام.
If it has a كسرة it is allowed to stop on it with رَوْم or with a complete sukoon only.

الوقف على هاء الضمير Stopping on the pronoun هاء

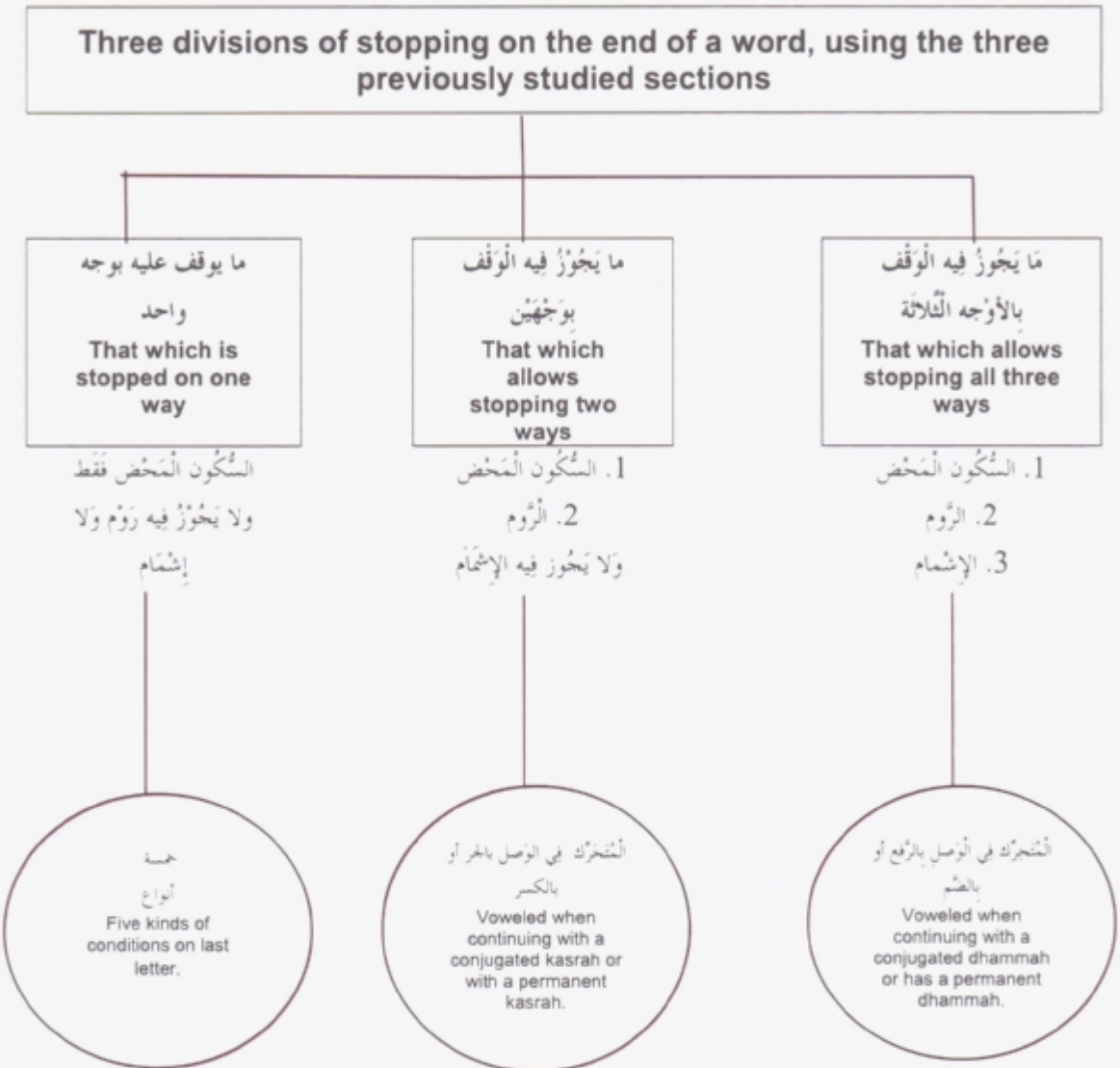
مذهب المنع The forbidding school of thought	مذهب الْجَواز The allowed school of thought	مَذهب التَّفصِيل The divisional school of thought
منع الروم والإشمام مطلقًا والوقف بالسكون المحض فقط Forbiddance of روم and إشمام stopping is only with a pure sukoon.	جواز الروم والإشمام إلى جانب السكون المحض Allowance of روم and إشمام in addition to a pure sukoon.	مَنَع الرّوم والإشمام فيها في أَرْبَع صُوَر وَجَوَازها فيما عداها There is forbiddance of روم and إشمام in four states, and allowance of them in all other states.

مَذهب التَّفصِيل

جواز الروم والإشمام Allowance of الروم والإشمام	منع الروم والإشمام Forbiddance of الروم والإشمام
أن يكون قبل الهاء ألف مَدِّيَة When a lengthened alif occurs before the هاء.	أن يقع قبل الهاء ياء ساكنة سَوَاء كانت مَدِّيَة أو لِينِيَة
أن يقع قبلها فتحة When a fathah (فتحة) precedes it	أن يقع قبلها واو ساكنة ويستوي في ذلك الواو المدية أو اللينية When a واو saakinah occurs before the هاء, with no difference being made to whether it is a واو مدية or واو لينية
أن يقع قبلها ساكن صَحيح When a true sukoon precedes it.	أن يقع قبلها كسرة When a kasrah precedes it.
Depending on vowel of هاء	أن يَقَع قَبْلها ضَمّة When a dhammah precedes it.

Depending on vowel of هاء:

مكسورة	مضمومة
1. السكون المحض 2. الروم	السكون المحض الروم الإشمام


Three divisions of stopping on the end of a word, using the three previously studied sections
مَا يَجُوزُ فِيه الْوَقْف بِالأَوْجه الثَّلاثَة
That which allows stopping all three ways
1. السُّكُون الْمَحْض
2. الرَّوم
3. الإِشْمام
ما يَجُوزُ فِيه الْوَقْف بِوَجْهَيْن
That which allows stopping two ways
1. السُّكُون الْمَحْض
2. الرَّوم
وَلا يَجُوز فِيه الإِشْمَام
ما يوقف عليه بوجه واحد
That which is stopped on one way
السُّكُون الْمَحْض فَقَط
ولا يَجُوزُ فِيه رَوْم وَلا إِشْمَام
الْمُتَحَرِّك في الْوَصل بِالرَّفع أو بِالضَّم
Voweled when continuing with a conjugated dhammah or has a permanent dhammah.
الْمُتَحَرِّك في الوَصل بالجر أو بالكسر
Voweled when continuing with a conjugated kasrah or with a permanent kasrah.
خمسة أنواع
Five kinds of conditions on last letter.
1. ساكن وصلاً ووقفًا Fixed sukoon when stopping or continuing
2. عارض الشكل Conditional vowelization
3. منصوب بالفتحة أو مفتوحًا Fathah without tanween
4. هاء التأنيث Female ha' written as ـة
5. هاء الضمير pronoun or possesive ha'.

الوقف بالْحَذْف Stopping with Deletion

Stopping with deletion can be in three places.

1. التَّنْوِين مِنَ الْمَرْفُوعِ والمَجْرُور The dhammah and kasrah tanween. The نون ساكنة of the tanween is deleted. This is exemplified in the words of Allah the Exalted: ﴿ إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ ﴾

2. صِلة هَاء الْضَّمِير The lengthening of the vowel of هاء الضَّمِير. The صلة of هاء الضَّمِير is deleted when stopping whether the lengthening was a واو or a ياء. An example is when stopping on the end of aayah 7 below:

﴿ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ﴿٧﴾ وَمَن يَعْمَلْ ﴾ [الزلزلة: 7]

3. اليَاءات الزوائد عند مَن أثْبتها في الوصل فقط The extra ya' for those who establish them when continuing. This occurs only once the way we read (حفص عَنْ عَاصم), and that is in the word آتان in surah النمل: [النمل: 36] ﴿ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيْرٌ ﴾. In the above aayah, the word ءَاتَىٰنِۦ, is read with an established ياء with a fathah (فتحة) on the end of it, when continuing. When stopping on this word, there are two ways that are allowed by حفص. One of these ways is by deleting the ياء, the other allowable way is by keeping the ياء.

الوقف بالإبدال *Stopping with Substitution*

There are two cases of stopping with إبدال. **The first case** consists of the following three types of tanween.

1. التنوين في الاسم المنصوب The tanween with a fathah (فتحة), regardless if the alif is written with it or not, as in:

﴿ بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً ﴾

﴿ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ﴾

2. التَّنوين في الاسْمِ المَقصُور مُطْلَقًا The tanween in all alif maqsoora, no matter what their conjugation, since they are all written with a fathah (فتحة). Examples can be found in the following aayaat:

﴿ أَوْ كَانُوا۟ غُزًّى ﴾ ﴿ وَهُوَ عَلَيْهِمْ عَمًى ﴾

3. لفظ "إذاً" المُنوّن Stopping on the word of "إذاً" when it has a tanween, as in:

﴿ أَمْ لَهُمْ نَصِيبٌ مِّنَ ٱلْمُلْكِ فَإِذًا لَّا يُؤْتُونَ ٱلنَّاسَ نَقِيرًا ﴿٥٣﴾ ﴾

The tanween is changed into an alif in all three of these types expalined above. Similar to these is the نون التوكيد الخفيفة (light emphasized noon) in two places in the Qur'an, aayah 32 in surah Yusuf: ﴿ وَلَيَكُونًا مِّنَ ٱلصَّٰغِرِينَ ﴾ and aayah 15 in surah Al-'Alaq ﴿ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ ﴿١٥﴾ ﴾.

The second case

This case consists of هـــاء التأنيـــث that is at the end of a singular noun. تُبدل هذه التاءُ هَاءً عِندَ الوقف. In these cases the تـــاء is changed into a هـــاء when stopping. Examples are in the following:

﴿ ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِ ﴾

If the noun ending with the هاء التأنيث has a tanween, as in ﴿ نَارٌ حَامِيَةٌ ﴾, the tanween is deleted when stopping and the تاء is changed into a هاء, and the word is stopped with a سكون مَحض.

Application of stopping on the ends of words

We now can apply the different ways of stopping on one word in recitation.

❖ If we stop on the word السَّمَاءُ, it can be stopped on in the following ways:

1. سكون محض with مد واجب متصل and/or مد عارض للسكون, with the lengthening of 4, 5, or 6 counts (taking in to account the lesson on مدّ بسببين).

2. رَوم with مد واجب متصل only, the مـــدّ will be only four or five counts since روم is as when continuing.

3. إشمام with مد واجب متصل and/or مـــدّ عـــارض للـــسكون, 4, 5, or 6 counts (refer to the two reasons for one medd lesson in part one).

❖ If we stop on the word ﴿ فَأَطَاعُوهُ ﴾ the following are the possible ways of stopping:

1. مَذْهَب المنع **The forbidding school of thought**

الوقف بالسكون المحض فقط مع ثلاثة أوجه للعارض للسكون Stopping with only a pure sukoon and the three ways of عارض سكون (2,4,6).

2. مَذْهب الجواز **The allowed school of thought**

الوقف بسبعة أوجه Stopping with seven ways

السكون المحض مع ثلاثة أوجه للعارض السكون (2-4-6) The pure sukoon and the three ways of مدّ عارض سكون (2,4,6).

الإشمام مع ثلاثة أوجه للعارض السكون Stopping with الإشمام with the three different possible vowel count lengthenings of مدّ عارض سكون.

الرَّوم مع القصر Two counts only stopping with الرَوم.

3. مذهب التَّفصيل **The divisional school of thought**

الوقف بالسكون المحض مع ثلاثة أوجه للعارض السكون Stopping with a pure sukoon and three different allowed counts of عارض سكون. There is prohibition of الروم and الإشمام since a واو preceded the هاء الضمير.

الاختلاس The stealing

تَعْرِيف الاخْتِلاس: هُوَ الإسراع قَلِيلاً عِندَ نُطْقِ الْمُخْتَلَس مَعْ خَفْضِ صَوْتِه بالنِّسْبَة لِما جَاوِرَهُ مِنَ الْحُرُوف .

The definition of the stealing: It is a slight quickening when pronouncing the "mukhtalas" [letter being pronounced with partial stealing of the vowel] with a lowering of the voice in comparison to the surrounding letters.

It is also called الإخفـــاء (hiding) by scholars. The scholars have determined that what remains of the vowel is two-thirds, and one-third has been removed. The stealing, (الاختلاس), is not considered part of the stopping on the ends of words, but is placed here so that a comparison between it and الروم can be done in a timely manner. Both الروم and الاخـــتلاس share the characteristic of dividing the vowel, meaning removal of part of it, and leaving the other part of it. . The following table summarizes the differences between the روم and the اختلاس .

الاختلاس	الروم
يُؤْتَى فيه بِثُلُثَي الْحَرَكَة الثّابت فيه أكْثر مِن الذّاهب مِن الحَرَكَة Two-thirds of the vowel is used. The amount of vowel remaining is more than that which went.	يُؤْتَى فِيه بِثلث الحركة الذاهب مِن الْحَرَكَة أكْثر مِن الثّابت فيها One third of the vowel is used. The amount of vowel that went is more than that which remains.
لا يَخْتَص بالوقف، وَمِثالُه في الوصل: الاختلاس عِند أدَاء كلِمَة " تَأْمَنَّا" بِسُورة يُوسف. It is not used only in stopping. The only example of الاختلاس in the recitation of Hafs 'An 'Aasim by the way of Ash-Shaatibiyyah is in the word تَأْمَنَّا in surah Yusuf.	لا يَكُون إلاّ فِي الوَقف It can only be when stopping.
يَكون فِي الْحَرَكَات الثّلاث بناءً أو إعرَابًا It can be in all of the three vowels, conjugated and not.	لا يَكُون فِي الْمَنصُوب والْمَفْتُوح It cannot be in the conjugated or fixed fathah (الفتحة).

Stopping on the Ends of Words الْوَقْف على أَوَاخر الْكَلم

Stopping on words with a weak ending الْوَقْف عَلى الْكَلِمة الْمُعْتلة الآخر

There are general standards for words ending with any one of the three medd letters (the alif, the واو مَدّية and the ياء مَدّية) that are uniform:

1. إثباتها في الْحَالين (وصلاً ووَقفًا) If the medd letter is established in writing and a saakin letter does not follow it, the medd letter is then affirmed and established in pronunciation when stopping just as it is when continuing following the writing of the Qur'an.

2. حَذْفها وَصْلاً وَوَقْفًا If the medd letter is not present in the written copy of the Qur'an, the medd letter is dropped in pronunciation when continuing and stopping.

3. حَذْفها وَصْلاً وإثْباتُها وَقْفًا If a saakin follows a word ending in a medd letter, the medd letter is then dropped in pronunciation when continuing, because of the forbidding of two saakin letters from meeting between two words, but is established in pronunciation when stopping.

4. إثْباتُها وَصْلاً وَحَذْفُهَا وَقْفًا This occurs with مَدّ الصلة wherein a lengthened واو or ياء is pronounced when continuing, but dropped when stopping. There is no case of this with the alif.

We will discuss words ending in medd letters that have special indications in the recitation of Hafs 'an 'Aasim. Other than these words that have special indication, Hafs stops on words according to the writing in the Qur'an.

The special indications for some words ending in a written lengthened alif by the way of Hafs 'an 'Aasim

A. **Case one**

الألف الْمَرْسُومة التي تَحْذف وصلاً ووقفًا The written alif that is dropped when continuing and stopping

This occurs in certain words and the indication of this is what is called الصّفر الْمُستدير which is the symbol: ٱ written over the alif. The words that end in a written but not pronounced alif in which this occurs are:

The word ثَمُودَاْ in the following four aayaat:

﴿ أَلَآ إِنَّ ثَمُودَاْ كَفَرُواْ رَبَّهُمْ ﴾ [هود: 68]

﴿ وَعَادًا وَثَمُودَاْ وَأَصْحَٰبَ ٱلرَّسِّ ﴾ [الفرقان: 38]

﴿ وَعَادًا وَثَمُودَاْ وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَٰكِنِهِمْ ﴾ [العنكبوت: 38]

﴿ وَثَمُودَاْ فَمَآ أَبْقَىٰ ﴿٥١﴾ ﴾ [النجم: 51]

The word قَوَارِيرَاْ the first word in the aayah:

﴿ قَوَارِيرَاْ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾ ﴾ [الإنسان: 16]

B. **Case two**

الألف التي تَحْذفُ وصلاً وَتُثْبتُ وَقفًا The alif that is dropped when continuing, but pronounced (established) when stopping.

These are more notably called the "seven alifaat" or الألِفات السّبْع. The indication for these alifaat is what looks very much like the number zero over the alif, 0, which is called الصِّفر الْمُسْتَطِيل الْقَائِم. These seven alifaat occur in seven different words in different places in the Qur'an. These words are:

﴿ ٱلظُّنُونَاْ ﴾ [الأحزاب: 10]

﴿ ٱلرَّسُولَاْ ﴾ [الأحزاب: 66]

﴿ ٱلسَّبِيلَاْ ﴾ [الأحزاب: 67]

﴿ قَوَارِيرَاْ ﴾ [الإنسان: 15] This is the last word of aayah 16 of surah Al-Insaan and the first occurrence of the word. The first word of aayah 17 has a different rule for the alif, see case one on previous page.

﴿ أَنَاْ ﴾ Whenever it occurs in the Qur'an

﴿ لَّٰكِنَّاْ ﴾ [الكهف: 38]

﴿ سَلَٰسِلَاْ ﴾ [الإنسان: 4] (One of two allowable ways of stopping on this word).

A special note: There are three places in the Qur'an where the alif of ﴿ يَٰٓأَيُّهَا ﴾ and ﴿ أَيُّهَا ﴾ is not written, and therefore Hafs 'an 'Aasim stops on these words with a هاء saakinah. These three aayat are:

﴿ وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ ﴾ [النور: 31]

﴿ وَقَالُواْ يَٰٓأَيُّهَ ٱلسَّاحِرُ ٱدْعُ لَنَا رَبَّكَ ﴾ [الزّخرف: 49]

﴿ سَنَفْرُغُ لَكُمْ أَيُّهَ ٱلثَّقَلَانِ ۝٣١ ﴾ [الرّحمٰن: 31]

This is as a reminder, for as stated above, Hafs stops on words ending with a medd letter according to the writing in the copy of the Qur'an. Stopping on these words in the three preceding aayaat would only be done in a compelled stop, الوقف الاضطراري, or when requested by a teacher الْوَقف الاخْتِباري as a test.

Words ending in a واو

A review of the rules for stopping on a word with a weak ending, meaning one of the three medd letters:

1. إثباتها في الحالين (وصلاً ووقفًا) Establishing (pronouncing) the letter in both cases (continuing and stopping). If the medd letter is established in writing and a saakin letter does not follow it, the medd letter is then affirmed and established in pronunciation when stopping just as it is when continuing following the writing of the Qur'an.

2. حذفها وصلاً ووقفًا If the medd letter is not present in the written copy of the Qur'an, the medd letter is dropped in pronunciation when continuing and stopping.

Words ending with a واو follow these above rules. For an example, words ending with a medd letter واو and followed by a sukoon in the first pronounced letter of the next word have a dropped واو when continuing, and established واو when stopping on the word, such as in: ﴿ وَيُقِيمُواْ ٱلصَّلَوٰةَ وَيُؤۡتُواْ ٱلزَّكَوٰةَ ﴾ [البينة: 5]. This is in accordance with rule number two, so we would not pronounce the واو at the end of the two verbs when continuing, but would pronounce them when stopping on the verbs.

There are five words to take note of with the letter واو, and although they follow rule number two, a brief explanation of these words will help in understanding. There are four verbs that are written without the final واو, **with no grammatical reason** and therefore not pronounced when continuing and when stopping. Scholars of the Qur'an pointed to the reason for their not being written is the quickness of their occurrence and were written with the intention of continuing recitation. These four verbs are:

﴿ وَيَدۡعُ ٱلۡإِنسَٰنُ بِٱلشَّرِّ دُعَآءَهُۥ بِٱلۡخَيۡرِ ﴾ [الأسراء: 11]

﴿ وَيَمۡحُ ٱللَّهُ ٱلۡبَٰطِلَ ﴾ [الشورى: 24]

﴿ يَوۡمَ يَدۡعُ ٱلدَّاعِ إِلَىٰ شَيۡءٖ نُّكُرٍ ﴾ [القمر: 6]

﴿ سَنَدۡعُ ٱلزَّبَانِيَةَ ﴿١٨﴾ ﴾ [العلق: 18]

There is one noun with the final واو dropped in writing and in pronunciation, it is the word وَصَٰلِحُ in the aayah: ﴿ وَصَٰلِحُ ٱلْمُؤْمِنِينَ ﴾ [التحريم: 4]. Again, as said previously, since there is no واو written, we follow rule number two, meaning this واو is dropped in writing and not pronounced whether stopping or continuing.

3. حَذْفها وَصْلاً وإثْباتُها وَقْفًا If a saakin follows a word ending in a medd letter, the medd letter is then dropped in pronunciation when continuing, because of the forbidding of two saakin letters from meeting between two words, but is established in pronunciation when stopping.

4. إثْباتُها وَصْلاً وَحَذْفُهَا وَقْفًا This occurs with مَـــدّ الـــصلة wherein a lengthened واو or يـــاء is pronounced when continuing, but dropped when stopping. An example of this would be: ﴿ وَلِيَعْلَمَ ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ بِٱلْغَيْبِ ﴾.

Words ending in a ياء

The rules for words ending in a medd letter are, once again:

1. إثباتها في الحالين (وصلاً ووقفًا) If the medd letter is established in writing and a saakin letter does not follow it, the medd letter is then affirmed and established in pronunciation when stopping just as it is when continuing following the writing of the Qur'an.

2. حذفها وصلاً ووقفًا If the medd letter is not present in the written copy of the Qur'an, the medd letter is dropped in pronunciation when continuing and stopping.

Hafs 'an 'Aasim follows the writing in the mus-haf, so if a ياء is written at the end of a word, and we are stopping on that word, we stop with a ياء ; if a word ends without a ياء written, then Hafs 'an 'Aasim stops without the letter ياء . One may wonder why this is even mentioned since if a letter is not written we do not pronounce it; but there are some ياءات not written at the end of words, and some of the ways of recitation establish the ياء when stopping on the word, and others establish the unwritten ياء when both continuing and stopping. These are called الْيَاءات الزَّوائد . Examples of these are in the following words:

﴿ وَإِيَّـٰىَ فَٱرْهَبُونِ ﴾ [البقرة: 40] in the phrase: ﴿ فَٱرْهَبُونِ ﴾

﴿ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ ﴾ [المائدة: 3] in the phrase: ﴿ وَٱخْشَوْنِ ﴾

﴿ قَالَ أَتُمِدُّونَنِ بِمَالٍ ﴾ [النمل: 36] in the phrase: ﴿ أَتُمِدُّونَنِ ﴾

﴿ فَيَقُولُ رَبِّىٓ أَكْرَمَنِ ﴿١٥﴾ ﴾ [الفجر: 15] in the phrase: ﴿ أَكْرَمَنِ ﴾

An important note is that these are just examples, and there are many occurrences (more than 100) in the Qur'an of the extra ياء not written. There are also times where these same words occur with the ياء written, and when this happens, Hafs 'an 'Aasim, as well as all the different qira'aat establish the ya' when stopping as well as continuing as long as a saakin letter doesn't follow it when continuing. An example of this is the word:

﴿ وَٱخْشَوْنِى ﴾ [البقرة: 150]. As we can see there is a ياء written at the end of this

word, so we pronounce it when stopping and continuing since it is not followed by a saakin.

There is one place in the Glorious Qur'an where Hafs' 'an 'Aasim stops on a word without a regular written ياء two possible ways, one with establishing the ياء, the other without the ياء. This is in aayah 36 in surah An-Naml, on the word ﴿ ءَاتَىٰنِۦَ ﴾ in the phrase: ﴿ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيۡرٞ مِّمَّآ ءَاتَىٰكُم ﴾ [النمل: 36]. Hafs 'an 'Aasim reads this word with the ياء with a fathah on it when continuing. To summarize: Hafs 'an 'Aasim stops on the word ﴿ ءَاتَىٰنِۦَ ﴾ in surah An-Naml two possible ways, either with a ياء saakinah or without the ياء and therefore stopping with a نُون saakinah. When continuing, Hafs reads this word with an established ياء and an accompanying fathah (فَتْحَة).

We will not be explaining الْيَاءات الزَّوائِد more as this is in the realm of the study of the qira'aat. The most important thing to remember is that Hafs follows the writing of the Qur'an for words ending with a ياء, with the exception of aayah 36 of An-Naml.

3. حَذْفها وَصْلاً وإثْباتُها وَقْفًا If a saakin letter follows a word ending in a medd letter, the medd letter is then dropped in pronunciation when continuing, because of the forbidding of two saakin letters from meeting between two words, but is established in pronunciation when stopping. An example is: ﴿ يَقُولُ يَٰلَيۡتَنِي ٱتَّخَذۡتُ مَعَ ٱلرَّسُولِ سَبِيلٗا ﴾

4. إثْباتُها وَصْلاً وَحَذْفُها وَقْفًا This occurs with مَدّ الصلة wherein a lengthened واو or ياء is pronounced when continuing, but dropped when stopping. An example of this would be: ﴿ وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مِنۡ أَمۡرِهِۦ يُسۡرٗا ﴾.

This ends the subject of stopping on the ends of words.

The Joined and Separated

المقطوع والموصول

المقطوع والموصول The Joined and Separated

تعريف المقطوع: هو الْمَفْصُولُ عَمَّا بَعْدَه رسْمًا

Definition of الْمَقْطوع: That which is separated in writing from that which follows it.

تعريف الموصول: هو كُلّ كلمةٍ اتَّصَلَتْ بِغَيرِهَا رَسْمًا

Definition of الْمَوصُول: Every word that is joined with another in writing.

It is necessary to learn and apply in recitation the words that are separated in writing and those that are joined in writing when reciting, so that the reader knows how to stop on the separated word in the correct place, and on the joined word in the correct manner.

There are 26 words oulined by Imam Ibn Al-Jazaree that are written joined, separated, or there is a difference in the different copies of the Qur'an. Imam Ibn al-Jazaree, may Allah have mercy upon him, put these in his prose, المقدمة: فيما يجب على قـــارئ القـــرآن أن يعلمـــه, making it easy for the Qur'an reader to learn them.

The first two words are:

أَنْ لا

The first of these is "أَنْ" with a fathah (فَتْحَة) on the hamzah followed by a نون ساكنة without a shaddah, and the negative "لا". These two words are written three different ways in the Glorious Qur'an,

1. مقطوع (Separated from each other in writing)

2. موصول (Joined together in writing)

3. مختلف فيه (It is written either way in different copies of the Qur'an)

مقطوع بلا خلاف Written Separately with agreement in various copies of the Qur'an

There are ten places that "أن لا" are written separated from each other. These are what are referred to in الجزرية in the following lines:

وَاعْرِفْ لِمَقْطُوعٍ وَمَوْصُولٍ وَتَا فِي الْمُصْحَفِ الْإِمَامِ فِيمَا قَدْ أَتَى

فَاقْطَعْ بِعَشْرِ كَلِمَاتٍ : أَنْ لَا مَعْ : مَلْجَأً ، وَلَا إِلَهَ إِلَّا "

وَتَعْبُدُوا يَاسِينَ ، ثَانِي هُودَ ، لَا يُشْرِكْنَ ، تُشْرِكْ ، يَدْخُلْنَ ، تَعْلُوا عَلَى

أَنْ لَا يَقُولُوا ، لَا أَقُولَ ....

The ten places mentione above in the poem are:

﴿ حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ﴾ [الأعراف: 105]

﴿ أَن لَّا يَقُولُواْ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ﴾ [الأعراف: 169]

﴿ وَظَنُوٓاْ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ﴾ [التوبة: 118]

﴿ وَأَن لَّآ إِلَٰهَ إِلَّا هُوَ ﴾ [هود: 14]

﴿ أَن لَّا تَعْبُدُوٓاْ إِلَّا ٱللَّهَ ﴾ [هود: 26]

﴿ أَن لَّا تُشْرِكْ بِى شَيْـًٔا ﴾ [الحج: 26]

﴿ أَن لَّا تَعْبُدُواْ ٱلشَّيْطَٰنَ ﴾ [يس: 60]

﴿ وَأَن لَّا تَعْلُوا۟ عَلَى ٱللَّهِ ﴾ [الدخان: 19]

﴿ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا ﴾ [الممتحنة: 12]

﴿ أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ ﴿٢٤﴾ ﴾ [القلم: 24]

All other places where أَنْ and لا meet in the Qur'an are written as one word, ألاّ, with the exception of aayah 87 of surah الأنبيـــاء, in which there is a difference of opinion as to whether it is written مقطوعة or موصولة.

﴿ فَنَادَىٰ فِى ٱلظُّلُمَـٰتِ أَن لَّآ إِلَـٰهَ إِلَّآ أَنتَ ﴾ [الأنبياء: 87]

"إن" مع "ما"

These two words, "إِنْ", a hamzah with a kasrah and a نون ســـاكنة without a shaddah and the word "مـــا"are written in the Glorious Qur'an موصولـــــة (joined), except for one place, aayah 40 of surah الرّعد . Imam al-Jazaree said:

. . . . . إن مَّا : بِالرَّعْدِ. . . . . .

The lines of poetry are still referring to the separated words, meaning that there is just this one place where the two words are written مقطوع.

﴿ وَإِن مَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ ﴾ [الرعد: 40]

"أَنْ" مع "ما"

These two words, أَنْ, a hamzah with a fathah (فَتْحَة) followed by a نـــون ســـاكنة without a shaddah and the word "ما"are written in the Qur'an مَوْصُولَة (joined), always. Imam Ibn Al-Jazaree said:

..... إن مَّا : بِالرَّعْدِ. وَالْمَفْتُوحَ صِلْ.....

He first addressed, may Allah have mercy on him, the previously discussed two words "إِنْ ما, and then stated "والْمَفْتُوحَ صِـــلْ". This means if you put a fathah on the hamzah "إِنْ" in the same word combination, it will then be: "أَنْ ما", and will always be موصـــول (joined in writing), hence the word "صل". One example of this is aayah 59 of surah النَّمل.

﴿ ءَآللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴾ [النمل: 59]

"عَنْ" مع "ما"

These two words are written موصـــولة in the Glorious Qur'an, with the exception of one aayah, 166 of surah الأعراف:

﴿ فَلَمَّا عَتَوْاْ عَن مَّا نُهُواْ عَنْهُ ﴿١٦٦﴾ ﴾ [الأعراف: 166]

Imam Al-Jazaree said, regarding these two words.

..... وَعَن مَّا.

نُهُوا اقْطَعُوا .....

"مِنْ مع "ما"

These two words are usually written موصـــولة, but there are two places where they are written مقطوعة, and one place where some copies of the Qur'an have it written موصولة and others مقطوعة. Imam Ibn Al-Jazaree said:

. . اقْطَعُوا. مِن مَّا :بِرُوم وَالنِّسَا[1] خُلْفُ الْمُنَافِقِينَ. . . . . .

From these lines of poetry we know that in الـرُّوم and النِّـساء these two words are written مقطوعة. These aayaat are:

﴿ فَمِن مَّا مَلَكَتْ أَيْمَـٰنُكُم مِّن فَتَيَـٰتِكُمُ ٱلْمُؤْمِنَـٰتِ ﴾ [النساء: 25]

﴿ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَـٰنُكُم ﴾ [الروم: 28]

We also know from these lines of prose that surah الْمُنَـافقِين has a place where there is a difference in the copies of the Qur'an in regards to these two words being written as مقطوعة or موصولة . The place is in aayah 10 of surah الْمُنَافقِين.

﴿ وَأَنفِقُواْ مِن مَّا رَزَقْنَـٰكُم ﴾ [المنافقون: 10]

"أَمْ مع "من"

These two words are usually written موصولة, meaning written as "أَمَّـن", in the Qur'an, but there are four places that these words are written مقطوعـة, or separately. Imam Ibn Al-Jazaree said:

. . . . . أم مَّنْ :أَسَّسَ . . . .

فُصِّلَتِ، النِّسَا، وَذِبْحٍ . . . .

From these lines we know that the following aayaat have these two words written separately:

﴿ أَم مَّنْ أَسَّسَ بُنْيَـٰنَهُۥ عَلَىٰ شَفَا جُرُفٍ هَارٍ ﴾ [التوبة: 109]

﴿ أَفَمَن يُلْقَىٰ فِى ٱلنَّارِ خَيْرٌ أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَـٰمَةِ ﴾ [فصلت: 40]

﴿ أَم مَّن يَكُونُ عَلَيۡهِمۡ وَكِيلًا ﴾ [النساء: 109]

﴿ فَٱسۡتَفۡتِهِمۡ أَهُمۡ أَشَدُّ خَلۡقًا أَم مَّنۡ خَلَقۡنَآ ﴾ [الصافات: 11]

The word in the poem ,"ذِبْحٍ" refers to surah الصَّافَّات because that word uniquely appears in that surah, in ayaah 107.

"حيث" مع "ما"

These two words are written مقطوعة in the Qur'an, and there are only two places where they occur, both in surah البقرة. Imam Ibn Al-Jazaree said only:

..... حَيْثُ مَا . .....

﴿ وَحَيۡثُ مَا كُنتُمۡ فَوَلُّواْ وُجُوهَكُمۡ ﴾ [البقرة: 144 and 150]

The last verb before these two words was اقطعوا, so we then understand that they are مقطوعة (written separately).

"أَنْ مع "لَم"

These two words, "أَنْ" with a hamzah with a fathah (فَتْحَة) and a نون مخففة (no shaddah) with a fathah (فَتْحَة) , and "لَمْ" are written in the Glorious Qur'an مقطوعة wherever they occur in the Qur'an. Sheikh Al-Jazaree indicated this when he stated:

..... وَأَن لَّمِ الْمَفْتُوحَ ....

An example of this is aayah 7 of surah الْبلد.

﴿ أَيَحۡسَبُ أَن لَّمۡ يَرَهُۥٓ أَحَدٌ ۝٧ ﴾ [البلد: 7]

"إنَّ" مع "ما"

These two words; "إنَّ" with a hamzah with a kasrah and a نون مشددة with a fathah (فَتْحَة) , and "ما", are divided into three possibilities in their written form in the Qur'an:

مقطوعة, موصولة, مختلف فيه . There is only one place in the revelation where this word is written by all مقطوعة, and that is the aayah:

﴿ إِنَّ مَا تُوعَدُونَ لَآتٍ ﴾ [الأنعام: 134]

There is one place in the Glorious Qur'an where there is a difference in different copies of the Qur'an as to whether they are written مقطوعة or موصولة , and that is aayah 95 of surah النحل:

﴿ إِنَّمَا عِندَ ٱللَّهِ هُوَ خَيْرٌ لَّكُمْ ﴾ [النحل: 95]

Imam Ibn Al-Jazaree, may Allah have mercy on him, said the following about these two words:

كَسْرُ إِنَّ مَا : ....

الأَنْعَامَ .(٧) وَالْمَفْتُوحَ :يَدْعُونَ مَعَا وَخُلْفُ الأَنْفَالِ وَنَحْلٍ وَقَعَا(٨)

These lines of poetry combine "إنَّ ما" and "أنَّ ما", the place of خلف (difference) in إنَّ ما with a kasrah on the hamzah is in surah النحل, and place of difference as to the writing of أنَّ ما with a fathah (فَتْحَة) on the hamzah is in surah الأنفال. The rest of the occurrences of إنَّما in the Qur'an are موصولة by agreement of all.

"أنَّ" مع "ما"

These two words "أنَّ" with a hamzah with a fathah (فَتْحَة) and a نون مشددة with a fathah (فَتْحَة), and "ما", which are the same as the last two with the exception the hamzah here has a fathah, are found written in the Qur'an موصولة, مقطوعة, ومختلف فيه . There are two places where they are written مقطوعة:

﴿ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِۦ هُوَ ٱلْبَـٰطِلُ ﴾ [الحج: 62]

﴿ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ ٱلْبَـٰطِلُ ﴾ [لقمان: 30]

There is one place where there is اختلاف (a difference between the copies of the Qur'an):

﴿ وَٱعْلَمُوٓاْ أَنَّمَا غَنِمْتُم مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُۥ ﴾ [الأنفال: 41]

Throughout the rest of the Qur'an these two words are agreed to be written موصـــولة or connected.

"كُل" مع "ما"

There is one place in the Qur'an where these two words are written, by agreement, مقطوعة (separated): [إبراهيم: 34]

﴿ وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ﴾

There are four places where there is a difference in the copies of the Qur'an as to whether they are written موصولة or مقطوعة.

﴿ كُلَّ مَا رُدُّوٓاْ إِلَى ٱلْفِتْنَةِ أُرْكِسُواْ فِيهَا ﴾ [النساء: 91]

﴿ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا ﴾ [الأعراف: 38]

﴿ كُلَّ مَا جَآءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ ﴾ [المؤمنون: 44]

﴿ كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴾ [الملك: 8]

Imam Ibn Al-Jazaree said the following about these two words:

وَ:كُلٌ مَا سَأَلْتُمُوهُ، وَاخْتُلِفْ رُدُّوا(٩) . . . . . .

Imam Al-Jazaree as shown on the previous page, referred to the place in surah النّساء, but did not refer to the other three places in his poem. Another scholar, Sheikh Ibrahim Ali Shahaatah As-Samanoodiyy, may Allah protect him, in his poem:"البيـــان في تجويـــد القـــرآن منظومة لآلىء", completed the issue with the following lines of poetry:

وَكُلَّما سَأَلْتُمُوهُ فُصِلَت وَخُلْفُ جَا رُدُّوا وَأُلْقِيْ دَخَلَت

These two words "كُلَّ" and "ما"are written in all other places مَوصُولَة.

"بِئْسَ" مع "ما"

These two words are found written in the Qur'an مقطوعة ، موصولة، ومختلف فيه. Imam Ibn Al-Jazaree started by stating the one place where there is a difference in the copies of the Qur'an as to them being written مقطوعة or موصـــولة. He then stated the places where they are written موصولة in agreement. His statement "كذا" (also), means there is difference as to the writing of the next words مقطوعة or موصولة.

وَ:كُلٌ مَا سَأَلْتُمُوهُ، وَاخْتُلِفْ رُدُّوا(٩) كَذَا قُلْ بِئْسَمَا، وَالْوَصْلَ صِفْ

خَلَفْتُمُونِي وَاشْتَرَوْا . . . .

The aayah in which there is a difference in the different copies of the Qur'an as to the writing of these two words مقطوعة or موصولة is:

﴿ قُلْ بِئْسَمَا يَأْمُرُكُم ﴾ [البقرة: 93]

There are two places in the Holy Qur'an where these two words are written موصولة, meaning joined:

﴿ بِئْسَمَا ٱشْتَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ ﴾ [البقرة: 90]

﴿ قَالَ بِئْسَمَا خَلَفْتُمُونِى مِنۢ بَعْدِىٓ ﴾ [الأعراف: 150]

These two words are found written in all other places in the Qur'an مقطوعة, or separately.

"في" مع "ما"

These two words are written مقطوعة in 11 places in the Qur'an, in all other places they are written موصولة. The places where they are written مقطوعة are:

﴿ فَلَا جُنَاحَ عَلَيْكُمْ فِى مَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ مِن مَّعْرُوفٍ ﴾ [البقرة: 240]

﴿ وَلَٰكِن لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ﴾ [المائدة: 48]

﴿ لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ﴾ [الأنعام: 165]

﴿ قُل لَّآ أَجِدُ فِى مَآ أُوحِىَ إِلَىَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ إِلَّآ ﴾ [الأنعام: 145]

﴿ وَهُمْ فِى مَا ٱشْتَهَتْ أَنفُسُهُمْ خَٰلِدُونَ ﴾ [الأنبياء: 102]

﴿ لَمَسَّكُمْ فِى مَآ أَفَضْتُمْ ﴾ [النور: 14]

﴿ أَتُتْرَكُونَ فِى مَا هَٰهُنَآ ءَامِنِينَ ﴿١٤٦﴾ ﴾ [الشعراء: 146]

﴿ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَـٰنُكُم مِّن شُرَكَآءَ فِى مَا رَزَقْنَـٰكُمْ ﴾ [الروم: 28]

﴿ إِنَّ ٱللَّهَ يَحْكُمُ بَيْنَهُمْ فِى مَا هُمْ فِيهِ يَخْتَلِفُونَ ﴾ [الزمر: 3]

﴿ أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِى مَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾ ﴾ [الزمر: 46]

﴿ وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ ﴿٦١﴾ ﴾ [الواقعة: 61]

Imam Ibn Al-Jazaree, may Allah have mercy upon him, said:

..... فِي مَا اقْطَعَا: أُوحِي، أَفَضْتُمُ، اشْتَهَتْ، يَبْلُو مَعَا

ثَانِي فَعَلْنَ، وَقَعَتْ، رُومٌ، كِلَا تَنْزِيلُ، شُعَرَا، وَغَيْرَهَا صِلَا

"أَيْنَ" مع "ما"

There are two places in the Glorious Qur'an where these two words are written موصولة.

﴿ فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ ﴾ [البقرة: 115]

﴿ أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ بِخَيْرٍ ﴾ [النحل: 76]

There are three places in some copies of the Qur'an where these two words are written موصولة (joined), and in other copies مقطوعة (separately):

﴿ أَيْنَمَا تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ ﴾ [النساء: 78]

﴿ وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ ﴿٩٢﴾ ﴾ [الشعراء: 92]

﴿ أَيْنَمَا ثُقِفُوٓا۟ أُخِذُوا۟ وَقُتِّلُوا۟ تَقْتِيلًا ﴾ [الأحزاب: 61]

These two words are written مقطوعة in all other places in the Qur'an. Imam Ibn Al-Jazaree said:

فَأَيْنَمَا كَالنَّحْلِ: صِلْ، وَمُخْتَلِفْ فِي الشُّعَرَا الأَحْزَابِ وَالنِّسَا وُصِفْ

"إِنْ" مع "لَمْ"

There is one place in the Holy Qur'an where these two words are written موصولة, and they are written مقطوعة throughout the rest of the Qur'an.

﴿ فَإِلَّمْ يَسْتَجِيبُواْ لَكُمْ فَٱعْلَمُوٓاْ أَنَّمَآ أُنزِلَ بِعِلْمِ ٱللَّهِ ﴾ [هود: 14]

Imam Ibn Al-Jazaree said:

وَصِلْ: فَإِلَّمْ هُودَ. ....

"أَنْ" مع "لَنْ"

These two words are written موصولة by agreement in two places in the Qur'an, and they are written مقطوعة by agreement in all other places. The closest command is that of "وَصِل" or join, so we know that Imam Al-Jazaree is referring to joining these two words.

﴿ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا ﴾ [الكهف: 48]

﴿ أَيَحْسَبُ ٱلْإِنسَٰنُ أَلَّن نَّجْمَعَ عِظَامَهُۥ ۝٣ ﴾ [القيامة: 3]

Imam Ibn Al-Jazaree said:

. أَلَّن نَّجْعَلَ نَجْمَعْ. .....

"كَيْ" مع "لا"

The copies of the Qur'an are in agreement that these two words are written موصولة in four different places in the Qur'an, and written مقطوعة in all other places. Again, the closest command form of a verb is "وَصِل" so we are still on the subject of joining in the Jazariyyah.

﴿ لِّكَيْلَا تَحْزَنُوا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا مَآ أَصَٰبَكُمْ ﴾ [آل عمران: 153]

﴿ مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ لِكَيْلَا يَعْلَمَ مِنۢ بَعْدِ عِلْمٍ شَيْـًٔا ﴾ [الحج: 5]

﴿ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ﴾ [الأحزاب: 50]

﴿ لِّكَيْلَا تَأْسَوْا۟ عَلَىٰ مَا فَاتَكُمْ ﴾ [الحديد: 23]

Imam Ibn Al-Jazaree said the following about these two words:

كَيْلَا تَحْزَنُوا، تَأْسَوْا عَلَى. . . . . .

حَجٌّ، عَلَيْكَ حَرَجٌ . . . .

"عَنْ" مع "مِنْ"

It established that there are only two places in the Qur'an where these two words are written next to each other, and they are written in these two places مقطوعة :

﴿ وَيَصْرِفُهُۥ عَن مَّن يَشَآءُ ﴾ [النور: 43]

﴿ فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا ﴾ [النجم: 29]

Imam Ibn Al-Jazaree said:

. . . . . وَقَطْعُهُمْ عَن مَّن يَشَاءُ مِن تَوَلَّى . . . .

The verb now has changed to قطع so we know that Imam Al-Jazaree is now referring to separating the two words in writing.

"يوم" مع "هُم"

These two words are written مقطوعة two places in the Qur'an, and written موصولة all other places.

﴿ يَوۡمَ هُم بَٰرِزُونَ ﴾ [غافر: 16]

﴿ يَوۡمَ هُمۡ عَلَى ٱلنَّارِ يُفۡتَنُونَ ﴿١٣﴾ ﴾ [الذاريات: 13]

Imam Ibn Al-Jazaree said the following about these two words:

يَوۡمَ هُم ....

Since the last mentioned verb is قطعهم, we understand that Imam Al-Jazaree is still referring to separation of the two words.

لام الْجَر مع مَجْرُورِها

The letter لام is written separated from the noun that it affects (the noun that comes immediately after the لام), in four places in the Glorious Qur'an, and written joined with the noun it affects in all other places.

﴿ فَمَالِ هَٰٓؤُلَآءِ ٱلۡقَوۡمِ لَا يَكَادُونَ يَفۡقَهُونَ حَدِيثًا ﴾ [النساء: 78]

﴿ وَيَقُولُونَ يَٰوَيۡلَتَنَا مَالِ هَٰذَا ٱلۡكِتَٰبِ ﴾ [الكهف: 49]

﴿ وَقَالُواْ مَالِ هَٰذَا ٱلرَّسُولِ يَأۡكُلُ ٱلطَّعَامَ ﴾ [الفرقان: 7]

﴿ فَمَالِ ٱلَّذِينَ كَفَرُواْ قِبَلَكَ مُهۡطِعِينَ ﴾ [المعارج: 36]

Al-Jazaree, may Allah have mercy upon him, said

وَ:مَالِ هَٰذَا ، وَٱلَّذِينَ ،هَٰٓؤُلَآ ....

"لات" مع "حِين"

The تاء of the word لات is written separated from the word حِين, There is one place in the Qur'an where these two words meet, and as discussed are written مقطوعـــة. Some had claimed that the تاء was connected to the word حِين, but Imam Al-Jazaree here refutes this totally, using the word وُهِّلا, meaning wrong.

﴿ فَنَادَواْ وَّلَاتَ حِينَ مَنَاصٍ ۝٣ ﴾ [ص: 3]

Imam Ibn Al-Jazaree said:

تَحِينَ : فِي الْإِمَامِ صِلْ ، وَوُهِّلَا .....

"كالوهم" و "وزنوهم"

These two sets of words and possessives usually have the separating ألف after the plural واو, but in surah المطففـــين aayah four, they are written without the separating ألـــف, and therefore considered موصولة. The word صِلِ means join.

﴿ وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ۝٣ ﴾ [المطففين: 3]

This is what Imam Ibn Al-Jazaree was referring to in his statement:

وَوَزَنُوهُمْ وَكَالُوهُمْ صِلِ .....

"ال" التعريف، "ها" التنبيه، "يا" النداء

All of these letters cannot be separated from what follows them when reciting the Qur'an, or in the writing of the Qur'an. The noun which follows the definite article "ال" is not separated in writing or in reading, such as in the word: ﴿ ٱلْكَٰفِرُونَ ﴾, we cannot

separate the "ال" from the noun كَـٰفِرُونَ when reading the Qur'an, so cannot stop on the آل nor start with كَـٰفِرُونَ. Likewise, the nouns that follow "ها" of notification: هَـٰٓأَنتُمۡ, هَـٰٓؤُلَآءِ, and "يا" for calling: يَـٰعِبَادِىَ , يَـٰٓإِبۡرَٰهِيمُ , يَـٰٓأَيُّهَا are joined with the following word in writing and in recitation. We therefore cannot stop on the first of the joined words, nor start with the second. This is what Imam Ibn Al-Jazaree was indicating when he said:

كَذَا مِنَ ٱلۡ ، وَيۡ ، وَهَـٰ ، لَا تَفۡصِلِ ....

The words لَا تَفۡصِلِ mean do not separate. So we can not stop on any of these, separating them from the noun that follows.

Other words not mentioned by Imam Ibn Al-Jazaree

"أن" مع "لَو"

Ash-Sheikh Ibraheem bin 'Ali Shahaatah As-Samanoodiyy wrote in his prose about tajweed of the Qur'an: لآلِيء البيان في تجويد القرآن the following lines about أنْ and لَو

تُقْطَعُ أَن عَن كُلٍّ لَم وَلَوْ نَشَا كَانُوا يَشَا والْخُلْفُ في الْجِنِّ فَشا

The two words are written separately (مقطوع) in some instances and there is a difference between copies of the Qur'an concerning the occurrence in surah Al-Jinn.

The words أن and لَو are written separately in the following aayaat:

﴿ أَن لَّوۡ نَشَآءُ أَصَبۡنَٰهُم بِذُنُوبِهِمۡ ﴾ [الأعراف: 100]

﴿ أَن لَّوۡ يَشَآءُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمِيعًا ﴾ [الرّعد: 31]

﴿ أَن لَّوۡ كَانُواْ يَعۡلَمُونَ ٱلۡغَيۡبَ مَا لَبِثُواْ فِي ٱلۡعَذَابِ ٱلۡمُهِينِ ﴿١٤﴾ ﴾ [سبأ: 14]

The words are written joined (موصول) in some copies of the Qur'an and separated (مقطوع) in other copes in aayah 16 of surah Al-Jinn.

﴿ وَأَلَّوِ ٱسۡتَقَٰمُواْ عَلَى ٱلطَّرِيقَةِ لَأَسۡقَيۡنَٰهُم مَّآءً غَدَقًا ﴾ [الجنّ : 16]

"ابن" مع "أمّ"

The words أمّ ابن are written joined (موصول) in surah Ta Ha and separated (مقطوع) in surah Al-'Araaf.)

﴿ يَبۡنَؤُمَّ ﴾ [طه: 94]

﴿ قَالَ ٱبۡنَ أُمَّ ﴾ [الأعراف: 150]

"إل" مع "ياسين"

All of the copies of the Qur'an are written with separation of the two words, إل and ياسين regardless whether it is read with a kasrah on the hamzah and sukoon of the لام or with a fathah on the hamzah followed by an alif and a dhammah on the لام (ءَالُ)

﴿ سَلَٰمٌ عَلَىٰٓ إِلۡ يَاسِينَ ١٣٠ ﴾ [الصّافات: 130]

Hafs 'an 'Aasim reads this as إِلۡ يَاسِينَ and all who read it like this do not allow the reader to stop on إِلۡ by itself. Those who read the first of the two words as ءَالُ are allowed to stop on ءَالُ by itself in a compelled situation or if tested.

The following lines Ash-Sheikh Ibraheem bin 'Ali Shahaatah As-Samanoodiyy wrote in his prose about tajweed of the Qur'an لآلِيء البيان في تجويد القرآن are testimony to the above:

وَجَاءَ إِلْ ياسِينَ بِانفِصَالِ وَصَحَّ وَقْفُ مَن تَلاها آلِ

"نِعم" مع "ما"

The two words نِعم and مَا occur in only two places in the Qur'an, both times the words are written joined ﴿ نِعِمَّا ﴾. The two places that these two words occur are surah Al-Baqarah 271 and surah An-Nisaa' aayah 58.

﴿ إِن تُبۡدُواْ ٱلصَّدَقَٰتِ فَنِعِمَّا هِيَ ﴾ [البقرة: 271]

﴿ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ ﴾ [النساء: 58]

The Female هاء

هاء التأنيث

هاء التأنيث The Female ha'

There are two types of هاء التأنيث in the Qur'an:

1. That which is written with what is called التَّاء الْمَربوطة (ـــة).

2. That which is written with what is called التَّاء الْمَبْسُوطة (ت).

These two different ways of writing this letter are of the specialties of the 'Uthmani writing. It is important that the reciter knows these well, so that he stops according to the way it is written; stopping with a هاء when the word is written with a تاء مَرْبوطة (ـــة) and stopping with a تاء when the word is written with a تاء مَبْسُوطة (ت). There are two subdivisions of this section, one division consists of words that are agreed to be in the singular form and written with التاء الْمَبْسُوطَة, the second division contains words that are written with التاء الْمَبْسُوطَة, but there is a difference between the different ways of recitation as to whether it is singular or plural.

هاء التأنيث المتفق على قراءتها بالإفراد والمرسومة بالتاء البسُوطة

The female هاء which is agreed to be singular and is written with a تاء مفتوحة

This occurs in the revelation in 13 words in 41 places. They are all words in singular form and are adjuncted by a clear noun after it (مضاف إلى الاسم الظاهر بعده). حفص عن عاصم recites these with a تاء when stopping. The 13 words that are sometimes written with التاء الْمَبْسُوطة are:

رَحْمت- نِعْمت- لعْنت- امرأت- مَعْصيت- شَجَرت- سُنّت- قُرت- جَنّت- فِطرَت- بقِيّت- ابنت- كَلِمَت

These will now be covered individually.

رَحْمت

There are seven places where this word is written in the Qur'an with a تاء مَبْسُوطة, all other places in the Qur'an are written with a تاء مربوطة.

﴿ أُوْلَٰٓئِكَ يَرْجُونَ رَحْمَتَ ٱللَّهِ ﴾ [البقرة: 218]

﴿ إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ ﴾ [الأعراف: 56]

﴿ رَحْمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ ﴾ [هود: 73]

﴿ ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُۥ زَكَرِيَّآ ۝٢ ﴾ [مريم: 2]

﴿ فَٱنظُرْ إِلَىٰٓ ءَاثَٰرِ رَحْمَتِ ٱللَّهِ ﴾ [الروم: 50]

﴿ أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ﴾ [الزخرف: 32]

﴿ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴾ [الزخرف: 32]

Imam Ibn Al-Jazaree wrote the following lines in his poem on tajweed: الْمُقَدِّمَة فِيمَا يَجِبُ عَلى قَارِئ القُرآنَ أن يَعْلَمَـه , demonstrating in which places in the Glorious Qur'an the word رحمة is written as رحمت:

وَرَحْمَتُ الزُّخْرُفِ بِالتَّا زَبَرَهْ الْاَعْرَافِ رُومٍ هُودَ كَافَ الْبَقَرَهْ

نعمت

This word is written in the Holy Qur'an with تـــاء مبـــسوطة in 11 places, the rest are written with a تاء مربوطة.

﴿ وَٱذْكُرُواْ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ﴾ [البقرة: 231]

﴿ وَٱذْكُرُواْ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ﴾ [آل عمران: 103]

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذْكُرُواْ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ﴾ [المائدة: 11]

﴿ أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُواْ نِعْمَتَ ٱللَّهِ كُفْرًا ﴾ [إبراهيم: 28]

﴿ وَإِن تَعُدُّواْ نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ ﴾ [إبراهيم: 34]

﴿ أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ ٱللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾ ﴾ [النحل: 72]

﴿ يَعْرِفُونَ نِعْمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا ﴾ [النحل: 83]

﴿ وَٱشْكُرُواْ نِعْمَتَ ٱللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾ ﴾ [النحل: 114]

﴿ أَلَمْ تَرَ أَنَّ ٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ بِنِعْمَتِ ٱللَّهِ ﴾ [لقمان: 31]

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱذْكُرُواْ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ﴾ [فاطر: 3]

﴿ فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾ ﴾ [الطور: 29]

Imam Ibn Al-Jazaree wrote the following lines about the word نعمة when written as نعمت :

.... الْبَقَرَهْ

نِعْمَتُهَا ،ثَلَاثُ نَحْلٍ ، إِبْرَهَمْ مَعاً : أَخِيرَاتٌ ، عُقُودُ الثَّانِ :هَمّ

لُقْمَانُ ، ثُمَّ فَاطِرٌ ، كَالطُّورِ عِمْرَانَ

لَعْنَت

This word was written with a تاء مبسُوطة in two places in the Qur'an. It is written with a تاء مربوطة in all other places.

﴿ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَـٰذِبِينَ ﴿٦١﴾ ﴾ [آل عمران: 61]

﴿ وَٱلْخَـٰمِسَةُ أَنَّ لَعْنَتَ ٱللَّهِ عَلَيْهِ إِن كَانَ مِنَ ٱلْكَـٰذِبِينَ ﴿٧﴾ ﴾ [النور: 7]

The following was written by Imam Ibn Al-Jazaree regarding this word:

..... عِمْرَانَ .لَعْنَتَ : بِهَا[11] ، وَالنُّورِ

امْرَأَت

It is conditional that this word be written with تـــاء مبـــسُوطة when the woman is mentioned with her husband afterwards. It occurs in the revelation seven places.

﴿ إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ ﴾ [آل عمران: 35]

﴿ وَقَالَ نِسْوَةٌ فِى ٱلْمَدِينَةِ ٱمْرَأَتُ ٱلْعَزِيزِ تُرَٰوِدُ فَتَىٰهَا عَن نَّفْسِهِۦ ﴾ [يوسف: 30]

﴿ قَالَتِ ٱمۡرَأَتُ ٱلۡعَزِيزِ ٱلۡـَٰٔنَ حَصۡحَصَ ٱلۡحَقُّ ﴾ [يوسف: 51]

﴿ وَقَالَتِ ٱمۡرَأَتُ فِرۡعَوۡنَ قُرَّتُ عَيۡنٖ لِّي ﴾ [القصص: 9]

﴿ ضَرَبَ ٱللَّهُ مَثَلٗا لِّلَّذِينَ كَفَرُواْ ٱمۡرَأَتَ نُوحٖ وَٱمۡرَأَتَ لُوطٖ ﴾ [التحريم: 10]

﴿ وَضَرَبَ ٱللَّهُ مَثَلٗا لِّلَّذِينَ ءَامَنُواْ ٱمۡرَأَتَ فِرۡعَوۡنَ ﴾ [التحريم: 11]

In the poem on tajweed rules written by Imam Ibn Al-Jazaree, الْمُقَدِّمَة فِيمَا يَجِبُ عَلَى قَارِئ القُرآنَ أن يَعْلَمَه, he wrote the following about this word:

وَامْرَأَتٌ: يُوسُفَ، عِمْرَانَ، الْقَصَصْ تَحْرِيمُ ....

مَعصِيَت

This word is written with a تاء مبسُوطة in two places in the Qur'an, both in surah الْمُجادلة.

﴿ وَيَتَنَٰجَوۡنَ بِٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِ وَمَعۡصِيَتِ ٱلرَّسُولِ ﴾ [المجادلة: 8]

﴿ إِذَا تَنَٰجَيۡتُمۡ فَلَا تَتَنَٰجَوۡاْ بِٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِ وَمَعۡصِيَتِ ٱلرَّسُولِ ﴾

[المجادلة: 9]

Ibn Al-Jazaree said the following about this word:

مَعْصِيَتْ: بِقَدْ سَمِعْ يُخَصْ..... .....

قُرَّت

This word is written with التاء الْمَبْسُوطَة in one place in the Qur'an, all others were written with a تاء مربوطة:

﴿ وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّى وَلَكَ ﴾ [القصص: 9]

Imam Ibn Al-Jazaree simply stated the following, since the word combination only occurs once in the Glorious Qur'an:

قُرَّتُ عَيْنٍ ....

جَنَّت

This word is written in the Glorious Qur'an in only one place with a تاء مبسوطة, in all other places are written with a تاء مربوطة.

﴿ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾ ﴾ [الواقعة: 89]

The tajweed poem by Imam Ibn Al-Jazaree stated the following:

..... جَنَّتٌ : فِي وَقَعَتْ .....

فِطْرَتْ

This word occurs only once in the Holy Qur'an, and it is written with a تاء مَبْسُوطة:

﴿ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ﴾ [الروم: 30]

In this case, Imam Ibn Al-Jazaree mentioned only the word, since it only occurs once in the Qur'an adjuncted by a clear noun:

..... فِطْرَتْ .....

قُرَّت

This word is written with التاء الْمَبْسُوطَة in one place in the Qur'an, all others were written with a تاء مربوطة:

﴿ وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّى وَلَكَ ﴾ [القصص: 9]

Imam Ibn Al-Jazaree simply stated the following, since the word combination only occurs once in the Glorious Qur'an:

قُرَّتْ عَيْنٍ ....

جَنَّت

This word is written in the Glorious Qur'an in only one place with a تاء مبسوطة, in all other places are written with a تاء مربوطة.

﴿ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾ ﴾ [الواقعة: 89]

The tajweed poem by Imam Ibn Al-Jazaree stated the following:

..... جَنَّتٌ : فِي وَقَعَتْ .....

فِطْرَتْ

This word occurs only once in the Holy Qur'an, and it is written with a تاء مَبْسُوطة:

﴿ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ﴾ [الروم: 30]

In this case, Imam Ibn Al-Jazaree mentioned only the word, since it only occurs once in the Qur'an adjuncted by a clear noun:

..... فِطْرَتْ .....

بَقِيَّت

This word is written with a تاء مَبْسُوطة one place in the Qur'an:

﴿ بَقِيَّتُ ٱللَّهِ خَيْرٌ لَّكُمْ ﴾ [هود: 86]

This is the only place in the Qur'an where this word is مضاف إلى الاسم الظّاهر (adjuncted by a clear noun after it). The word بَقِيَّة, not in the adjuncted state (غير مضاف) occurs written with تاء مربوطة, and the scholars agree that nouns ending with a تاء مربوطة and not مضاف (adjucted) are never written with a تاء مبْسُوطة. This word was therefore only mentioned in the poem as the word itself:

..... بَقِيَّتْ. .....

ابْنَت

This word is written with a تاء مَبْسُوطَة in the following aayah:

﴿ وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا ﴾ [التحريم: 12]

Imam Ibn Al-Jazaree mentioned it as with only the word:

..... وَابْنَتْ. .....

كَلِمَت

This word is written once with a تاء مَبْسُوطة when it is in the single form for all readers, all other places where this word occurs and is agreed to be singular amongst the different reciters is written with a تاء مربوطة.

﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ ٱلْحُسْنَىٰ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ ﴾ [الأعراف: 137]

Imam Ibn Al-Jazaree indicated that this occurs in the middle of surah Al-'Araaf. He also indicated that there are places in the Qur'an where there is a difference between ways of

recitation as to whether some words normally with a تاء مربوطـــة are read in the singular or plural form, and in these cases the words are also written with a تاء. The places in which some ways of reciting use the plural form and some use the singular form and in which words will be outlined in the next section beginning on the following page :

وكَلِمَتْ ....

أَوْسَطَ الاعْرَافِ. وَكُلُّ مَا اخْتُلِفْ جَمْعاً وَفَرْداً فِيهِ : بِالتَّاءِ عُرِفْ

The هاء التأنيث *that* هاء التأنيث المختلف فيها بين القراء في قراءتها بالإفراد والجمع *differs in authentic reciters about its singularity and plurality*

Sheikh Al-Jazaree pointed to this division in his prose, المقدمة, in the last line in the section on التاءات:

وَكُلُّ مَا اخْتُلِفْ   جَمْعاً وَفَرْداً فِيهِ: بِالتَّاءِ عُرِفْ

A general rule can then be deduced from his statement that every time the reciters differ as to a word being recited in its singular or plural form, and that word ended with a هاء التأنيث, it was written with a تاء مَبْسُوطة. The renowned Sheikh, Mohammed bin Ahmed bin Abdullah, better known as Al-Mutawali, may Allah have mercy on him, wrote a prose that included these words and their places in the Qur'an.

وكُلُّ ما فيه الخلافُ يجري   جمعاً وفرداً فبتاءٍ فادرِ

وذا: جِمٰلتٌ، وءايتٌ أتى   في يوسفٍ والعنكبوت يا فتى

وكلمتُ وهو في الطَّوْلِ مع   أنعامه ثمَّ بيونس معا

والغرفتُ في سبأ، وبيِّنتْ   في فاطرٍ، وثمرتٍ فُصِّلتْ

غيبتِ الجُبِّ، وخُلْفٌ ثاني   يونس والطَّوْلِ فَعِ المعاني

This prose outlines all the words that are written with تاء مَبْسُوطة due to differences in the recitation of the word in singular or plural form among the scholars. The words will now be discussed individually.

جِمَٰلَتٌ

This is written with a تاء مَبْسُوطة in سورة المرسلات and حفص recites this in the singular form

﴿ كَأَنَّهُۥ جِمَٰلَتٌ صُفْرٌ ﴿٣٣﴾ ﴾ [المرسلات: 33]

ءَايَٰتٌ

This occurs in two places in the Qur'an in which there is a difference in the different recitations as to whether it is read in the singular or plural form. حفص reads them both in the plural form.

﴿ لَّقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِۦٓ ءَايَٰتٌ لِّلسَّآئِلِينَ ۝٧ ﴾ [يوسف: 7]

﴿ وَقَالُواْ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَٰتٌ مِّن رَّبِّهِۦ ﴾ [العنكبوت: 50]

كَلِمَٰتُ

This occurs in four places in the Qur'an in which there is a difference between the various recitations as to whether it is read in the singular or plural, and حفص عن عاصم reads them all in the singular form.

﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلاً ﴾ [الأنعام: 115]

﴿ كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ فَسَقُوٓاْ ﴾ [يونس: 33]

﴿ إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۝٩٦ ﴾ [يونس: 96]

﴿ وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ كَفَرُوٓاْ ﴾ [غافر: 6]

الْغُرُفَٰتِ

This word is written with تاء مَبْسُوطة once in the Qur'an, and حفص عن عاصم reads it in the plural form.

﴿ وَهُمْ فِي ٱلْغُرُفَٰتِ ءَامِنُونَ ﴿٣٧﴾ ﴾ [سبأ: 37]

بَيِّنَٰتٌ

This word occurs once written with a تاء مَبْسُوطة, and حَفْص عَن عَاصِم reads it in the singular form.

﴿ أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ ﴾ [فاطر: 40]

ثَمَرَٰتٍ

This word is written with a تاء مَبْسُوطة once in the Qur'an, and حَفْص عَن عَاصِم reads in the plural form.

﴿ وَمَا تَخْرُجُ مِن ثَمَرَٰتٍ مِّنْ أَكْمَامِهَا ﴾ [فصلت: 47]

غَيَـٰبَتِ

This word is found in two places in surah يوســف, both read in the singular form in the recitation of Hafs.

﴿ وَأَلْقُوهُ فِي غَيَـٰبَتِ ٱلْجُبِّ ﴾ [يوسف: 10]

﴿ وَأَجْمَعُوٓاْ أَن يَجْعَلُوهُ فِي غَيَـٰبَتِ ٱلْجُبِّ ﴾ [يوسف: 15]

A note should be made that the word "كَلِمَت" in aayah 6 of غافر and aayah 96 of يونس is written by some with a تاء مَبْسُوطة and by some with a تاء مربوطة in different copies of the Qur'an. There is, therefore differences among the different reciters as to the reciting of this word in the singular or plural form, plus a difference in the copies of the Qur'an as to the way it is written in these two places. This is what Sheikh Al-Mutawali was referring to in the last part of the lines of prose:

وَخُلْفُ ثَانِي يُونُسَ وَالطَّوْلِ فَعِ الْمَعَانِي

In the recitation of Hafs 'an 'Aasim, we always follow the writing of the Qur'an, so if the word كَلِمة written with a تاء مربوطة we stop on the word with a هــاء ســاكنة; if however it is written with a تاء مَبْسُوطة, as in: كَلِمَت, we stop on it with a تا ساكنة.

Special Words for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah

الكلمات المخصوصة لحفص عن عاصم من طريق الشاطبية

That Which is Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah in Some of the Qur'anic Words

Various previous lessons in part two and part three of Tajweed Rules of the Qur'an have explained that which needs to be observed when reading the Qur'an by the way of حفص عن عاصم من طريق الشاطبية, either by special mention or included in the rules of all the different reciters. These words or rules will be mentioned here so the student will make special note of them.

1. It has been mentioned the two ways of reading the words

﴿ ءَآلذَّكَرَيْنِ ﴾ ﴿ ءَآللَّهُ ﴾ ﴿ ءَآلْـَٰٔنَ ﴾

a. The first allowed way is that of إبدال همزة الوصل ألفًا مع المد الطويل.

b. The second allowed way is reading the همزة الوصل بالتسهيل بين الهمزة والألف مع عدم المد.

2. The rule of إدغام of الثاء في الذال in aayah 176 of surah الأعراف, was studied and explained on page 38 of part two:

﴿ أَوْ تَتْرُكْهُ يَلْهَث ذَّٰلِكَ ﴾ [الأعراف: 176]

There is an also an idghaam of الباء في الميم that was previously explained on page 38 part two and it occurs in surah هود, aayah 42:

﴿ ٱرْكَب مَّعَنَا ﴾ [هود: 42]

3. The word ﴿ تَأْمَنَّا ﴾ in aayah 11 of surah يوسف was discussed on page 34 of part two, and there are two allowed ways of reading the word in the recitation of عَن عَاصِم مِن حَفْص طَرِيق الشاطبيّة:

a. Merging of the first نون into the second with (الإشمام) إدغام النون الأولى في الثانية مع الإشمام.

b. Shortening the dhammah of the first نـــون to 2/3 of a vowel count, with إظهـــار اختلاس ضمة النون الأولى وحينئذ يمتنع إدغام النون الأولى في الثانية.

4. The rule of النون الساكنة of the letters at the beginning of the two surah يس، والقلـــم were studied previously in the نون الساكنة والتنوين section of part one. It was stated that the نـــون is read with إظهـــار only when continuing reading in the way of recitation of حفص من طريق الشاطبية.

﴿ يسٓ ۝١ وَٱلۡقُرۡءَانِ ٱلۡحَكِيمِ ۝٢ ﴾ [يس: 1-2]

﴿ نٓۚ وَٱلۡقَلَمِ وَمَا يَسۡطُرُونَ ۝١ ﴾ [القلم: 1]

5. It was discussed previously in this book (part three) that there are two ways of stopping on the following:

a. The word ﴿ ءَاتَىٰنِۦَ ﴾ in aayah 36 of surah النمـــل (see p.43). The two ways are:

(I) إثبات الياء الساكنة حرف مـــد Pronouncing the letter ya' as a medd letter at the end of the word.

(II) حذف الياء مـــع ســـكون النـــون Dropping the ya' with a sukoon on the letter نـــون. The ياء is always present and read with a fathah (فَتْحَة) when continuing.

b. The word ﴿ سَلَٰسِلَا۠ ﴾ in aayah four of surah الإنـــسان is read when stopping with:

(I) إثبات الألف Pronouncing the alif (p.39).

(II) حذفها مع ســـكون الـــلام Dropping the alif accompanied with a sukoon of the لام. The alif is dropped in pronunciation when continuing the recitation (p.39).

c. The alif in the word قَوَارِيرَاْ in both occurences in aayaah 15 and 16 of سورة الإنسان is dropped when continuing the reading. The alif of the first one: قَوَارِيرَاْ is read when stopping on the word, but is removed from the second word when stopping on it; pp. 38-39.

﴿ كَانَتْ قَوَارِيرَاْ ۝١٥ قَوَارِيرَاْ مِن فِضَّةٍ قَدَّرُوهَا ﴾ [الإنسان: 15-16]

6. The rule of إظهار and إدغام of the هاء in the word مَالِيَهْ and the هاء in the word هَلَكَ in aayah 28 and 29 of surah الحاقة was studied (see page 34 of part two).

﴿ مَآ أَغْنَىٰ عَنِّى مَالِيَهْ ۝٢٨ هَلَكَ عَنِّى سُلْطَٰنِيَهْ ۝٢٩ ﴾ [الحاقة: 28-29]

It is of course allowed and from the sunnah to stop on the end of aayah 28, but when the two aayaat are joined, two possibilities are allowed by almost all of the ways of recitation of the Qur'an:

a. Merging the two هاء (إدغام).

b. Making إظهار of the first هاء with a gentle سكت without taking a breath: (إظهار مع سكتة لطيفة بدون تنفس).

7. It was discussed previously (page 27 part two). that there are two ways of reading the راء, with ترقيق or تفخيم in the words ﴿ مِصْرَ ﴾ and ﴿ عَيْنَ ٱلْقِطْرِ ﴾ when stopping.

There are two ways of reading the راء when continuing reading with the word ﴿ فِرْقٍ ﴾ again with ترقيق or تفخيم. This word is read with تفخيم only when stopping.

8. The rule of السكت, and how it is applied was studied. The definition of السكت can be found on page 17 of this book. There are four required سكت for حفص من طريق الشّاطبيّة:

﴿ وَلَمْ يَجْعَل لَّهُۥ عِوَجَاۜ ۝١ قَيِّمًا ﴾ [الكهف: 1-2]

﴿ مِن مَّرْقَدِنَاۜ هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ ﴾ [يس: 52]

﴿ وَقِيلَ مَنْۜ رَاقٍ ۝٢٧ ﴾ [القيامة: 27]

﴿ كَلَّاۖ بَلْۜ رَانَ عَلَىٰ قُلُوبِهِم ﴾ [المطففين: 14]

Other Words for حفص عن عاصم من طريق الشّاطبية

The following are other words not previously discussed to be observed by the reciter when reading حفص من طريق الشاطبية, some of them have two allowed ways of recitation, and others have only one way. It is necessary that the reciter know and apply the different allowed ways of reading them so that the authentic way of reciting حفص عن عاصم من طريق الشاطبية is not mixed up or interchanged with another way of recitation not part of this authentic recitation.

1. The words that are recited with سين or صاد

Read with سين only:

﴿ وَٱللَّهُ يَقۡبِضُ وَيَبۡصُۜطُ وَإِلَيۡهِ تُرۡجَعُونَ ﴿٢٤٥﴾ ﴾ [البقرة: 245]

﴿ وَزَادَكُمۡ فِي ٱلۡخَلۡقِ بَصۡۜطَةً فَٱذۡكُرُوٓاْ ﴾ [الأعراف: 69]

Read with الصاد or السين

﴿ أَمۡ هُمُ ٱلۡمُصَيۡطِرُونَ ﴿٣٧﴾ ﴾ [الطور: 37]

Read with صاد only

﴿ لَّسۡتَ عَلَيۡهِم بِمُصَيۡطِرٍ ﴿٢٢﴾ ﴾ [الغاشية: 22]

2. حفص عن عاصم reads with إمالة كبرى of the alif after the الراء in the word مَجۡرٖىٰهَا of aayah 41 of surah هود:

﴿ وَقَالَ ٱرۡكَبُواْ فِيهَا بِسۡمِ ٱللَّهِ مَجۡرٖىٰهَا وَمُرۡسَىٰهَآ ﴾ [هود: 41]

The grand imalaah (الإمالة الْكُبْرى) is when the fathah (الْفَتْحة) approaches the kasrah, and the alif mixes with the ياء. In this word the fathah (الْفَتْحة) of the راء is in between a fathah (فَتْحة) and a kasrah, and the alif is in between an alif and a يـــاء. There is ترقيـــق of the راء because of the إمالة.

3. **The word ﴿ ضَعْف ﴾** is allowed to be read with either a fathah or a dhammah of الضاد in the three occurences of this word in aayah 54 in surah الروم. We must read either all of them with a فتحة or all of them with a ضمة, when reciting the ayaah. The following aayah is with a fathah (فَتْحة) on the الضاد.

﴿ ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنۢ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ﴾ [الروم: 54]

This is the aayah with a ضمة on the الضاد of the word "ضَعْف":

﴿ ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضُعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضُعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنۢ بَعْدِ قُوَّةٍ ضُعْفًا وَشَيْبَةً ﴾ [الروم: 54]

4. **The second hamzah in the word** ءَأَعْجَمِىٌّ in aayah 44 in surah فـــصّلت ﴿ ءَأَعْجَمِىٌّ وَعَرَبِىٌّ ﴾ [فصلت: 44] is read with تسهيل الهمزة الثانيـــة (easing of the hamzah) so that it is between a hamzah and an alif. There is only one way of reading this word by حفص عن عاصـــم. The definition of التـــسهيل can be found on page 69 of Tajweed Rules of the Qur'an, part 2.

The Writing of the Noble Qur'an

رسم المصحف الشريف

The Writing of the Noble Qur'an رسم الْمُصْحف الشريف

Illiteracy at the beginning of the revelation

It is well known that the Arab nation was characterized as being illiterate at the advent of the revelation of the Qur'an to the Prophet Muhammed, ﷺ. The Qur'an described this illiteracy:

﴿ هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ ۝٢ ﴾

[الْجمعة: 2]

It is He Who sent among the unlettered ones a Messenger (Muhammed ﷺ) from among themselves, reciting to them His Verses, purifying them, and teaching them the Book and Al-Hikmah; and verily, they had been before in manifest error.

There were only a few of the Quraish [in Mekkah] that were an exception to this general rule and who learned writing and studied it before the advent of Islam. There is a general agreement that those of the Quraish that could write learned it from Harb bin Umayyah bin Abd Shams (حرب بن أمية بن عبد شمس), but some disagreement exists as to who taught Harb. Abu 'Amr Ad-Daanee (أبو عمرو الدَّاني) relates that Harb learned writing from Abdullah bin Jud'aan (عبد الله بن جدعان). On the other hand Al-Kalbee (الكلبي) states that Harb learned writing from Bashr bin Abd Al-Malak (بشر بن عبد الملك).[1] Either way, a group of Quraish learned writing from Harb but they were a small proportion compared to the number of illiterates in the tribe of Quraish.

In Medinah there were Jews who were literate and taught the youth writing. There were between 13-19 men that knew how to write, a few of their names are Al-Munthar bin 'Amr (المنذر بن عمرو), Ubay bin Wahab (أبي بن وهب), 'Amr bin Sa'eed (عمرو بن سعيد), and Zayd bin Thaabit (زيد بن ثابت).

Islam then came and fought illiteracy within the Arabs and sought to erase it. Islam set about elevating the written word and placing it in high esteem. This is shown true by the first words of the Qur'an that were revealed to the Prophet, ﷺ:

[1] Manaahil Al-'Irfaan fee 'Uloom Al-Qur'an, Al-Usthath As-Sheikh Muhammed Abdul'Atheem Az-Zarqaanee, Maktabah Nazaar Mustafaa Al-Baaz, 1417 h, p.294.

﴿ ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝١ خَلَقَ ٱلْإِنسَـٰنَ مِنْ عَلَقٍ ۝٢ ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ۝٣ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ۝٤ عَلَّمَ ٱلْإِنسَـٰنَ مَا لَمْ يَعْلَمْ ۝٥ ﴾

[العلق: 1-5]

Read! In the Name of your Lord Who has created.

Created man from a clot.

Read! And your Lord is the Most Generous.

Who has taught (the writing) by the pen.

He has taught man that which he knew not.

In another surah of the Qur'an, Allah, the Exalted, takes an oath by the pen and that which it writes, showing again the importance of reading and writing in Islam:

﴿ نٓ ۚ وَٱلْقَلَمِ وَمَا يَسْطُرُونَ ۝١ ﴾ [القلم: 1]

Nûn. By the pen and what they inscribe.

The Prophet, ﷺ, greatly encouraged his companions to learn and become skilled in reading and writing and provided them with all that he possibly could to achieve this goal. It is narrated that the Muslims captured 60 polytheists in the Battle of Badr and the Messenger ﷺ, accepted as ransom for each captive's freedom the teaching of reading and writing to ten of the Sahabah. It was therefore clear that reading and writing were equivalent to freedom.

The Muslims then learned reading and writing and the darkness of illiteracy was replaced by the light of Islam, and in place of illiteracy the knowledge of reading and writing became prevalent.

The illiteracy of the Prophet; ﷺ, was it throughout his life or not?

It is well established in the aayaat of the Qur'an that the Messenger of Allah ﷺ, was himself illiterate at the beginning of the revelation. There are some scholars that state that at the end of his life he became literate after the miracle of the Qur'an revealed to an illiterate prophet was established and known. The repeated challenge in the Qur'an for the polytheists to produce a surah like that which is in the Qur'an was not met, even though it was well known that the Messenger of Allah ﷺ, whom they rejected, was illiterate. These scholars state that after this miracle was shown through the glorious aayaat of the Qur'an which clearly demonstrated the truthfulness of the Prophet ﷺ, as well as proof that he was a messenger and a prophet, the Prophet ﷺ, then learned

reading and writing. This is the meaning of the words of Allah, the Exalted, when he states:

﴿ وَمَا كُنتَ تَتْلُواْ مِن قَبْلِهِۦ مِن كِتَٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ ۖ إِذًا لَّٱرْتَابَ ٱلْمُبْطِلُونَ ﴿٤٨﴾ بَلْ هُوَ ءَايَٰتٌۢ بَيِّنَٰتٌ فِى صُدُورِ ٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ﴿٤٩﴾ ﴾ [العنكبوت: 48-49]

And you did not read any book before it (this Qur'ân), nor did you write any book with your right hand. In that case, indeed, the followers of falsehood would have [cause for] doubt.

Rather, it [the Qur'an], is clear verses preserved in the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers.

Al-Alwas in his tafseer of this aayah stated that they differed over whether he ﷺ, started reading and writing after he became a prophet or not. Some state that he did not learn writing, and Al-Baghwee in his book At-Tadheeb carried this opinion. Others claim that he ﷺ, became literate after previously not knowing how to read and write, and his inability to do so was one of the miracles of the aayaat in the Qur'an. After the Qur'an was revealed and Islam became well-known, he then learned writing. Saheeh Bukhari relates a hadeeth that supports this group, in an incident during the treaty of Hudaybiyah:

وقد جاء في صحيح البخاري من حديث البراء رضي الله عنه قال :" اعتمر النبي صلى الله عليه وآله وسلم في ذي القعدة ، فأبى أهل مكة أن يدعوه يدخل مكة ، حتى قاضاهم على أن يقيم بها ثلاثة أيام . فلما كتبوا الكتاب كتبوا : هذا ما قاضى عليه محمد رسول الله صلى الله عليه وآله وسلم ، فقالوا : لا نقر بها ، فلو نعلم أنك رسول الله ما منعناك ، لكن أنت محمد عبد الله . قال : أنا رسول الله ، وأنا محمد بن عبد الله ، ثم قال لعلي : امح "رسول الله" قال : لا والله لا أمحوك أبدًا ، فأخذ رسول الله صلى الله عليه وآله وسلم الكتاب فكتب (وفي رواية : وليس يحسن يكتب فكتب: هذا ما قاضى عليه محمد بن عبد الله ، لا يدخل مكة سلاح إلا في القراب ، وأن لا يخرج من أهلها بأحد إن أراد أن يتبعه ، وأن لا يمنع أحدًا من أصحابه أراد أن يقيم بها ".

The meaning can be translated as: *The Prophet ﷺ, adopted ihram for 'umrah in the month of Dhu-l-Qa'dah, and the people of Mekkah refused to let him enter Mekkah, until he agreed with them that he would stay in it for three days. When they wrote this down, they wrote "Messenger of Allah, may the peace and blessings of Allah be upon him and on his family." They [the Quraish] said, "We did not agree to that, for if we knew that you were the messenger of Allah we would not forbid you, instead you are Muhammed Abdullah." He said, "I am the Messenger of Allah, and I am Muhammed bin Abdullah." Then he said to Ali, "Erase 'Messenger of Allah.'" He said, "No, by Allah, I will never erase you." The Messenger of Allah, ﷺ and upon his family, then took the writing and wrote [in one relation of the hadeeth it states: and he was not able to write previously and wrote], 'This is what Muhammed bin Abdullah negotiated about: Weapons will not enter Mekkah except in a sheath, and none of its residents will leave if they wish to follow him, and none of his companions will be prohibited if he wishes to reside in it."*

The scholars that adopted this position (that the Prophet was literate later in his prophecy) are Abu Dhar 'Abd bin Ahmed Al-Harwee (أبو ذر عبد بن أحمد الهروي), Abu Al-Fath An-Nisaabooree (أبو الفتح النيسابوري) , and Abu Al-Waleed Al-Baajee (أبو الوليد الباجي).

Those that disagree with this position state that when a hadeeth states "he wrote" about the Prophet ﷺ, it means he ordered it to be written.

Either way, there is no disagreement that at the beginning of the revelation that the Prophet ﷺ, was illiterate.

Writing down the revelation at the time of revelation

The Messenger's ﷺ, care for writing down the Qur'an was extreme, and this is shown by the fact that he had scribes who would write the revelation, some of them were: the four Caliphs, Ma'aawiyah, Abaan bin Sa'eed, Ubay bin Ka'b, Zayd bin Thaabit, and Khalid bin Waleed to name only some of them. When revelation came to the Prophet ﷺ, he would call one of these scribes and order them to write what had just been revealed, even if it was only a word. In a hadeeth related by Al-Bukhari, when Allah revealed aayah 95 of surah An-Nisaa':

﴿ لَّا يَسْتَوِى ٱلْقَـٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ وَٱلْمُجَـٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ﴾

Not equal are those of the believers who sit (at home), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives.

Ibn Umm Makhtoom said, "O Messenger of Allah- I am blind, do I have an excuse? " Then Allah revealed the three words, غَيْرُ أُوْلِى ٱلضَّرَرِ *except those who are disabled (by injury or are blind or lame),* and the Messenger of Allah ﷺ, said, "Bring me the ink well and bones" [dry bones of a camel used for writing], and he ordered Zayd to write it [the three words] and he wrote it, and the aayah then had these three words added to it. The aayah then became:

﴿ لَّا يَسْتَوِى ٱلْقَـٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُوْلِى ٱلضَّرَرِ وَٱلْمُجَـٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ﴾ [النساء: 95]

Ibn Abbas said, "The Messenger of Allah ﷺ, would call some who could write when a surah was revealed to him and say, "Put this in the place where this and that is mentioned [the aayah]." The companions would write the Qur'an on whatever they could find, bones, palm tree fiber, leather, thin stones, etc.

The Sahaba memorized and wrote the complete Qur'an in the time of the Prophet ﷺ, completion of the writing of the whole Qur'an was done in front of the Prophet ﷺ, with whatever tools they could use, and these stayed in the Prophet's ﷺ, house. These tools did not allow for the Qur'an to be put in between two covers [i.e. in book form]- but was organized as much as possible in the order of aayaat and suwar [plural of surah].

The Qur'an then was gathered together two ways at the time of the Prophet ﷺ:

1. Memorization in the heart with the correct order of the aayaat and suwar.
2. Written down with the available utensils.

Collecting the written Qur'an in one Mushaf (مُصْحَف) did not occur during the Prophet's ﷺ, time for four reasons:

1. They expected continuous revelation as long as he was alive.
2. Abrogation of aayaat was expected.
3. The order of revelation did not match the order of the aayaat in the Qur'an. If it had been collected in one copy during his lifetime they would have had to change the copy every time there was a revelation. Revelation was according to matters that occurred.
4. Before all else- Allah wanted it this way. [2]

Gathering of the written Qur'an at the time of Abu Bakr

After the Prophet ﷺ, died, a group refused to pay Zakat and turned away from Islam.

From this event the wars of Ar-Riddah occurred during the Caliphate of Abu Bakr رضي الله عنه, at Al-Yamaamah, 12 years after the Hijara. Many of the memorizers of the Qur'an and reciters were martyred in these wars (70 memorizers). The close companions then feared that the Qur'an could be lost, and when Umar saw that all these memorizers were killed, he feared that even more would be killed in other places, so he hurried to Abee Bakr and asked him to look into the matter and put the written Qur'an together in one binding.

First Abu Bakr refused but then Allah made his heart at ease regarding this matter. He then sent for Zayd bin Thaabit and those that had written the revelation-for them to copy the Qur'an into one bound book. Zayd also refused at first, but then also his heart was put at ease and he accepted the idea.

The written Qur'an was in different pages, bones, etc., in the Prophet's ﷺ, house and there was Qur'an written with the different companions. Abu Bakr رضي الله عنه, ordered it to be copied on to pages, and Zayd رضي الله عنه, did so. Zayd depended on two things, the memorized and the written Qur'an, and would only write if the aayah was found in their memorization

[2] Fann At-Tarteel wa 'Uloomuh, Ash-Sheikh Ahmed At-Taweel, Mujama' Al-Malak Fahd Litabaa'ah Al-Mushaf

as well as written down and two companions had witnessed the writing of those who had learned the Qur'an from the Messenger and memorized it.

The next to last aayah of surah At-Tawbah, aayah 128:

﴿ لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ ﴾

was memorized by Zayd and many of the Sahaba, but they wouldn't write it until they found it written with another witness saying that he had witnessed it being written. They finally found it written with Abee Khuzaymah bin Aws Al-Ansaari and there was a witness to it.

This copy of the Qur'an was relinquished to Abee Bakr ﷺ, until his death. It was given to Umar ﷺ, after Abee Bakr's death, and then after Umar's death to Hafsah, Umar's daughter and wife of the Prophet ﷺ, may Allah be pleased with them all. This copy of the Qur'an stayed with Hafsah until 'Uthmaan requested it from her.

The gathering of the written Qur'an at the time of 'Uthmaan

The people [Muslims] of Sham and Iraq gathered together at the battle of Armenia and Azerbaijan during the Caliphate of 'Uthman ﷺ, after many lands had become Muslim and the great reciters spread out in the lands. When these different groups of Muslims gathered in one place and they heard each other recite, one read by a different way of recitation than the other, the one group would not accept the other's recitation, even though they were all authentically transmitted from the Messenger ﷺ. Some claimed their way of recitation was better than other ways, and some of the Sahaba worried that some would differ in the Qur'an and become stubborn about not accepting a way of recitation other than that which they had learned.

Huthayfah then went to 'Uthman (in the year 26 Hijara) after the battle, and told him of the problem. 'Uthman then asked for the copy of the Qur'an from Hafsah so he could copy it and send it out to different areas. Not all of the Muslims in these areas had learned all the different ways of recitation.

'Uthman then copied from the mushaf that was with Hafsah and made several different copies so that the Muslims would have it and included the different recitation in it as much as possible. He had either four or 12 men do this task, and there were of those who had memorized and as well were scribes, including Zayd bin Thaabit, who was the same Sahabi who wrote the revelation and was present at the last presentation of the whole Qur'an to Jibreel. He is the same companion who gathered the Qur'an together and wrote it into one copy during the Caliphate of Abee Bakr.

The copies of the Qur'an we have today are from these copies made in the time of the Caliphate of 'Uthmaan. Four or seven copies were made and sent to different lands: Mekkah, Medinah, Basrah, Kufah, Sham, Bahrain, and Yemen. And Caliph 'Uthman sent a teacher with each copy to teach the recitation of the Qur'an in the authentic way common for that area.

The writing (رسم) of the Qur'an

The phrase رَسم الْمُصحف means: *The foundation that was selected by 'Uthman, رضي الله عنه, in writing the words and letters of the Qur'an.* The basis in Arabic writing is that it completely agrees with the pronunciation, without additions or subtractions. The 'Uthmani copy of the Qur'an bypassed this basis in that there are many letters that are written inconsistently with the way they are pronounced. This is because of a noble aim that will be explained later.

The 'Uthmani copy of the Qur'an, known in Arabic as: الْمُصحف العُثمَاني, has rules pertaining to its inscription and pattern. The scholars of this field have divided them into five rules. They are:

1. Deletion الحذف
2. Addition الزّيادة
3. The hamzah الْهَمز
4. Exchange الْبَدل
5. Joined and Separated الوصل والفصل

1. The Deletion Rule قاعدة الْحَذْف

The alif

The general rule of deletion is that the alif is eliminated from the يا of calling, as in: ﴿ يَٰٓأَيُّهَا ﴾, from the ها of drawing attention, as in: ﴿ هَٰٓأَنتُمۡ ﴾; from the word نا (we, us, our) if a pronoun or direct object follows it, demonstrated in: ﴿ أَنجَيۡنَٰكُمۡ ﴾. The alif is also deleted in writing from the Glorious name of Allah: ﴿ ٱللَّهَ ﴾. The following words have the alif eliminated in writing: ﴿ إِلَٰهُ ﴾, ﴿ ٱلرَّحۡمَٰنِ ﴾, and ﴿ سُبۡحَٰنَ ﴾. There is elimination of the alif in writing when following the letter لام, exemplified in: ﴿ خَلَٰٓئِفَ ﴾. If the alif is in between two of the letter لام it is not written, as in: ﴿ ٱلۡكَلَٰلَةِ ﴾. There is elimination in writing of the alif of every regular female and male plural, shown in: ﴿ ٱلۡمُحۡصَنَٰتِ ٱلۡمُؤۡمِنَٰتِ ﴾ and ﴿ سَمَّٰعُونَ ﴾. Every plural that has the comparative "weight" to مَفَاعِل has deletion of the alif in writing in the مُصحَف الْعُثمَاني.

Examples are: ﴿ ٱلۡمَسَٰجِدَ ﴾ and ﴿ ٱلنَّصَٰرَىٰ ﴾. Some numbers that have an alif in them are written without the alif in the Qur'an: ﴿ ثَلَٰثَ ﴾ and ﴿ ثَمَٰنِيَ ﴾. There are others and there are exceptions to these rules, but these are the general rules for deletion in writing of the alif. **Note: The small little alifaat** found in these words are part of the enhancement to المُصحف العُثْمَاني done later by scholars, and this is the reason that the alif is small and detached from the word.

The ياء

The ياء is deleted from every مَنقُوص مُنوَّن (word that ends in an original ياء) whether it be conjugated with رفع or جر, as in: ﴿ غَيۡرَ بَاغٖ وَلَا عَادٖ ﴾.

There is also deletion of the ياء at the end in of some words, apart from some exceptions. The following are some examples:

﴿ وَأَطِيعُونِ ﴾ ﴿ وَٱتَّقُونِ ﴾ ﴿ فَٱرۡهَبُونِ ﴾ ﴿ وَخَافُونِ ﴾ ﴿ فَأَرۡسِلُونِ ﴾

﴿ فَٱعۡبُدُونِ ﴾

The واو

There is deletion of the واو in writing if it occurs with another واو in the same word. Examples are found in the following:

﴿ يَسۡتَوُۥنَ ﴾ ﴿ فَأۡوُۥاْ إِلَى ٱلۡكَهۡفِ ﴾

The لام

The letter لام is deleted from the writing if it is مُدْغمة into another لام, such as in the words:

﴿ ٱلَّذِى ﴾ ﴿ وَٱلَّيۡلِ ﴾

There are exceptions to this.

There are some cases of deletion that do not follow a rule such as the alif in the word: ﴿ مَٰلِكَ ﴾, the ياء in the name ﴿ إِبْرَٰهِـۧمُ ﴾, and the واو deleted in the following words:[الإسراء: 11] ﴿ وَيَدْعُ ٱلْإِنسَٰنُ ﴾ [الشورى: 24] ﴿ ٱللَّهُ ٱلْبَٰطِلَ ﴾,

﴿ وَيَمْحُ

﴿ سَنَدْعُ ٱلزَّبَانِيَةَ ﴾ [العلق: 18] ﴿ يَوْمَ يَدْعُ ٱلدَّاعِ ﴾ [القمر: 6].

2. The Addition Rule قاعدة الزّيادة

An alif is added after a واو in a noun denoting plurality or a noun which has a rule of plurality. Examples are:

﴿ بَنُوٓاْ إِسْرَٰٓءِيلَ ﴾, ﴿ أُوْلُواْ ٱلْأَلْبَٰبِ ﴾, ﴿ مُّلَٰقُواْ رَبِّهِمْ ﴾

There is an extra alif added after a hamzah written on a واو. This is exemplified in the following:

﴿ تَفْتَؤُاْ تَٱللَّهِ ﴾.

An alif is also added in the following words: ﴿ مِاْئَةَ ﴾ ﴿ مِاْئَتَيْنِ ﴾

These words with extra alifaat were discussed in the section on the special words for Hafs (see pp 38-39).

﴿ ٱلظُّنُونَاْ ﴾ ﴿ ٱلرَّسُولَاْ ﴾ ﴿ ٱلسَّبِيلَاْ ﴾.

A ياء is added in the following words:

نَبَأ

﴿ وَلَقَدْ جَآءَكَ مِن نَّبَإِى ٱلْمُرْسَلِينَ ﴿٣٤﴾ ﴾

[الأنعام: 34]

ءَانَآء

﴿ وَمِنْ ءَانَآيِ ٱلَّيْلِ فَسَبِّحْ ﴾

[طه: 130]

تِلْقَآء

﴿ مَا يَكُونُ لِيٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآيِ نَفْسِيٓ ﴾

[يونس: 15]

بِأَيِّكُم

﴿ بِأَييِّكُمُ ٱلْمَفْتُونُ ۝٦ ﴾

[القلم: 6]

بِأَيْد

﴿ وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْيدٍ وَإِنَّا لَمُوسِعُونَ ۝٤٧ ﴾

[الذّاريات: 47]

3. The Hamzah Rule الْهَمزة

The non-voweled hamzah (saakinah) الْهَمزة الساكنة

The general rule for the hamzah is that if the hamzah is saakinah, it is written on the letter corresponding to the vowel before it. This means if there is a كَسْرة on the letter before the hamzah saakinah, the hamzah would be written on the letter ياء, as in: ٱئْتِنَا; if there is a ضَمة on the letter before the hamzah saakinah, the hamzah would be written on the letter واو, as in: ٱؤْتُمِنَ ; and if there is a فتح on the letter before a hamzah saakinah, the hamzah would be written on an alif, as in: ٱلْبَأْسَآءِ. There may be some words which are exempted from this rule.

The voweled hamzah الْهَمزة الْمُتحركَة

If the hamzah is the first letter of the word and an extra letter is joined to the word at the beginning, then the hamzah is always written on an alif, regardless of the vowel on the hamzah, such as in: سَأَصْرِفُ, سَأُنزِلُ , فَبِأَيِّ.

If the hamzah is in the middle of the word, it is then written on the letter that corresponds to the vowel the hamzah has, a ياء for a كَسْرة as in: سُئِلَ , a واو for a ضَمة as in: نَقْرَؤُهُ, and an ألف for a فتح as in: سَأَلَ. There are some exceptions.

If the hamzah is at the very end of the word (مُتَطَرِفَة), it is written on the letter that corresponds to the vowel on the letter preceding it. If the vowel on the letter preceding the hamzah (last letter of the word) is a فتح, then the hamzah will be written on an alif, such as in: لِسَبَإٍ , if the vowel on the letter preceding the hamzah has a كَسْرة and the hamzah is the last letter of the word, the hamzah is written on the letter ياء , as in: شَـٰطِئِ ; if the letter preceding the hamzah has a ضَمة,and the hamzah is the last letter of the word, then the hamzah is written on the letter واو, as in: لُؤْلُؤٌ. There are exceptions. If the letter before the hamzah is saakinah and the hamzah is the last letter of the word, the hamzah is not written on anything, as in:

﴿ تُخۡرِجُ ٱلۡخَبۡءَ ﴾, ﴿ مِلۡءُ ٱلۡأَرۡضِ ﴾.

In all the rules for the hamzah there are sometimes many exceptions, so this should be kept in mind when we see a word not following the rules laid out in this section.

4. The Exchange Rule قاعدة الْبَدل

In brief, the alif is written as a واو for magnification in some words, for example: ٱلصَّلَوٰةَ, ٱلزَّكَوٰةَ, ٱلۡحَيَوٰةِ, ٱلرِّبَوٰاْ, except any exemptions.

The alif is written as a ياء if the alif is changed from a ياء in the original word, such as in: يَتَوَفَّىٰكُم and يَتَأَسَفَىٰ.

Note that the dagger alif (ألف الْخَنجَرِيــة) is not part of the 'Uthmani writing, and that is the reason for it being small and not attached to the word. The tooth is the ياء.

The alif is also written as a ياء in the following words:

أَنَّىٰ إِلَىٰ عَلَىٰ مَتَىٰ بَلَىٰ حَتَّىٰ

The letter نون is written as an alif (with a tanween) in the lightly emphasized (نــون نــون التوكيد الخفيفة) found in two places in the Qur'an: ﴿ وَلَيَكُونًا ﴾ (Yusuf 32), ﴿ لَنَسۡفَعًۢا ﴾ (Al-'Alaq 15), and is also written as an alif with a tanween in the word: ﴿ إِذًا ﴾.

The female هاء is written with the open تــاء in some words of the Qur'an. The words are: رَحۡمَة written in some places as رَحۡمَت, نِعۡمَة written sometimes as نِعۡمَت, لَعۡنَة written as لَّعۡنَت, the word مَعۡصِيَت, شَجَرَة as شَجَرَت, قُرَّة written with a تــاء as in قُرَّت, جَنَّة as جَنَّت and ٱمۡرَأَة written as ٱمۡرَأَت. These words and their location in the Qur'an have been detailed in the chapter on the female هاء, pages 63-75.

5. The Joined and Separated Rule قاعدة الوصل والفصل

There are some word combinations written together all the time and others some of the time, there are others always written separately. For example the words أَن and لا are sometimes written separately and sometimes joined, as in: أَلَّا. Another example is the words مِـن مَا which are usually written joined: مِمَّا but occasionally written separately: فَمِن مَّا. These are just two examples of many cases of different word combinations. This subject is covered in detail in the chapter on Separate and Joined words, pp. 44-62.

The writing of the copy of the Qur'an was done in such a way that more than one way of recitation could be employed from the same writing. Some alifaat, for example, were not written in so that both ways of recitation used the same writing, and later small alifaat were written in above the text for the recitation of the particular qira'ah or way of recitation. We can see this demonstrated in the fourth aayah of al-Faatihah: ﴿ مَٰلِكِ يَوۡمِ ٱلدِّينِ ۝٤ ﴾. In the recitation of Hafs 'an 'Aasim, we recite the word مَٰلِكِ with an alif, but it is not written in the 'Uthmani writing, instead the small "dagger alif" is used by scholars to denote the read alif. This word then is written to encompass more than one way of recitation, those who do not read the word with an alif, and those that do. Other examples would be the words ending with a female هاء, but some ways of recitation read the word in the singular form and others in the plural. The word was then written with the open تـاء (ت) to encompass both ways of recitation. These words are outlined in the chapter on the female هـاء on pages 72-75, but a few examples are:

﴿ أُنزِلَ عَلَيۡهِ ءَايَٰتٌ ﴾ [العنكبوت: 50].

﴿ وَكَذَٰلِكَ حَقَّتۡ كَلِمَتُ رَبِّكَ ﴾ [غافر: 6].

Is the writing of the copy of the Qur'an undisputable [immutable] or not?

The majority scholarly opinion

The majority scholarly opinion is that it is undisputable and it is not allowed to violate it. They use as evidence that the Prophet ﷺ, had scribes that would write the revelation and wrote the Qur'an with this type of writing. The Messenger ﷺ, approved them in their writing. The life of the Prophet ﷺ, passed and the Qur'an remained in this way of writing without any changes or corrections. Instead it is shown that the Prophet ﷺ laid the constitution for writing of the revelation with the writing of the Qur'an. Abu Bakr, رضي الله عنه, became the caliph after the Prophet's ﷺ death, and he wrote the Qur'an with the same exact writing that was in the pages and leaves that have been inscribed at the time of revelation. Later 'Uthman رضي الله عنه, followed in being a caliph, and then copied the mushaf (مُصْحَف) using that same way of writing. All the companions of the Prophet agreed with what Abee Bakr and 'Uthman did; may Allah be pleased with them all and none of them violated this way of writing. There is no narration that any of the companions or the followers after that suggested that the writing of the Qur'an be changed, instead the 'Uthmani writing of the Qur'an was respected and followed, and it was not modified or changed.

In summary, the Messenger ﷺ, approved this writing and the companions all agreed upon it -and they were more than 12,000 in number. Later the Muslim community agreed to use this same writing in the time of the taabi'een and the leaders after them. Following the Prophet ﷺ, is required in what he ordered or approved by orders from Allah, where he said:

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ﴾

[آل عمران: 31]

Say: "If you do love Allah, follow me: Allah will love you and forgive you your sins."

The Prophet Muhammed ﷺ, said [translation of meaning], "Verily he who lives of you later will see many differences, so hold on to my way [my sunnah] and the way [the sunnah] of the rightly guided caliphs after me, bite onto it with your molars." At-Tirmidhi, 5/2676.

May Allah grant that we follow the Qur'an and the Sunnah of the Prophet Muhammed ﷺ, and that we recite the Qur'an as it was revealed to our beloved Prophet ﷺ, in the way that pleases our Lord, Allah, the Most Merciful. Ameen.

End of the part three, the final part of **Tajweed Rules of the Qur'an**.

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Tajweed Rules of the Qur'an

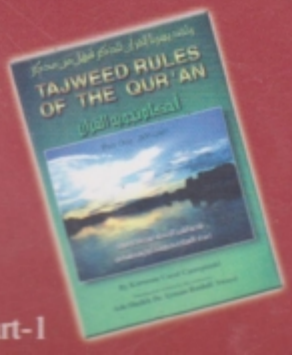
أحكام تجويد القرآن

Al-hamdu lillah, this is the third and final part of a three part series in English on the rules of tajweed of the Qur'an for the recitation of Hafs from 'Aasim by the way of Ash-Shaatibiyyah. These books are meant as a guide for non-Arabs with a good grasp of English for studying tajweed of the Glorious Qur'an.

This final book explains the stop and start when reading the Glorious Qur'an, and gives details as to what kind of stop is allowed, what kind preferred, and what kind of stop is forbidden. Stopping on the ends of words with strong endings (consonants)and rules for what is allowed on the last letter of the word is described, including (الروم) and (الإشمام). Stopping on the ends of words with weak endings (words ending in the alif, ya' or wow) and different rules and explanations for these type of words is clarified. One important aspect of Qur'an recitation is knowing and understanding which word combinations are written together and which separately in different parts of the Qur'an as well as in which places of the Qur'an are some words are written with the female هاء and in which places they are written with the تاء. This part lays out the different places in the Qu'ran these occurrences take place, so the reader knows how he/she can stop on these words. The words that are read in a special way, or have two allowed ways for the reading of Hafs from 'Aasim by the way of Ash-Shaatibiyyah are detailed in this book. The history of the writing of the Glorious Qur'an (رسم) and the general rules for the writing of the Qur'an are laid out in the last chapter of this part.

This last part of the three parts on tajweed is for students who have studied and mastered the other two parts, or have studied everything covered in the first two parts. The explanations of the different subjects are in English, and the Arabic terms are translated. The goal is always to assist the student in understanding and to encourage them to learn the Arabic terms and definitions. The three parts of this series on tajweed rules of the Glorious Qur'an should facilitate non-Arabic speaking students of the Qur'an whether they are in a classroom with an Arabic medium for teaching or English.

With this third part completed, insha' Allah the non-Arab English speaking student of the Qur'an will find a complete curriculum and explanation of the tajweed rules for the recitation of Hafs 'an 'Aasim from the way of Ash-Shatibiyyah in any classroom or study situation that he/she may find themselves in. These three parts are only guidance; the real goal is reciting and applying all the different rules correction which can only be done by reciting to and being corrected by a qualified teacher of the Qur'an



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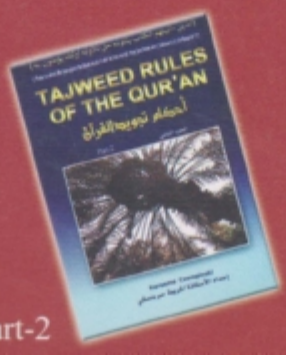

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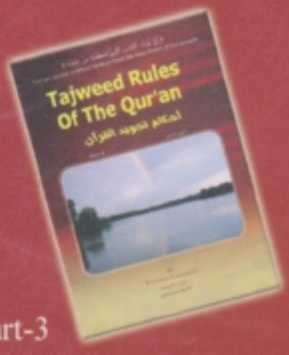

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